

By Mabel Dunham Smith

firm on a resolve to receive only from someone familiar or one vouched for by a reliable discarnate acquaintance. If that seems a limited horizon, let me say I have not deviated from it, and can testify, notwithstanding, to the mass of material being received by me.

First was a group of twenty-five stories of Chinese life by Lo Kwon, whose one peculiarity was a habit of writing the letters backward and who said he lived in the village of Dolonns, near Pekin, in 1200. I have never been in China, but Willie Chin, a merchant on the island of Jamaica, asked if he might show these stories to his Chinese friends. "They are so like China, they make us homesick."

They are written in a peculiar style of free translation. I was interested to note a similar style in a Chinese story by Pearl Buck, who said in her explanatory note that when she wrote a story of China, she actually thought in Chinese, the translation resulting in a style foreign to her usual prose.

"Song of the Seas"

Between stories from Lo Kwon, I was once surprised to feel a very strong presence near, and to see written: "I am Confucius. I will give you a translation of my 'Song of the Seas'."

I knew nothing of the writings of Confucius, and the first Chinese gentleman I ever met was Col. Henry Lin of Shanghai. I showed him the poem I had received. He said: "Confucius did write a 'Song of the Seas,' and this is a beautiful translation."

Next was a book of 60,000 words called, "Of These Spirits, What?" by an English author who signed himself "Ceoce"; that being his spirit name. Then F. Marjon Crawford wrote 40,000 words; "Where the World's Religions Originate." I was told these were the first two of a trio, the third by Luke, and called "Heaven and Earth."

I have never really read the Bible. When I was asked to take this script I was requested

not to refer to the Bible; they wished to prove something. It seemed quite wonderful to me that the senders were able to give names and events which I had never heard of, and descriptions of places equally unknown to me. A minister tells me the script amplifies the Bible record, but deviates little from it.

Some years ago I took an early afternoon train for New York from Chicago, after a copious good-bye luncheon. My coach being a long way from the diner, with heavy intervening doors, I decided to go without

dinner. I sat reading, quiet content with the decision. At eight o'clock, without thinking, I rose and started for the diner, arriving to find it completely filled.

Soon a person near me left his seat, and I took the vacant chair. Opposite me was a pleasant-looking, motherly sort of woman, and we engaged in conversation. She was the wife of a minister.

"Being the wife of a minister you will probably not be interested, but I will tell you I have had automatic writing," I said.

"I have had the same experience," she replied. "My hus-

band was so opposed to it I could not do very much. But some years ago I did get a good deal; and they begged me to take a book."

"What was the title of the book?" I asked.

"Christ's Life On Earth."

"I got that book!" I exclaimed.

She took the manuscript to read through the night.

I am often asked how I know when writing will come. By appointment, certainly. My position as amanuensis seems a perfectly natural one. The writers appoint the hours which seem best for the purpose for both sides, and I scrupulously observe these hours.

By Appointment Only

When a new communicant has been chosen, I am told of his identity about a week before he is introduced. Whether this intervening time is given me to adjust myself to the idea, and register my objections, if any; or whether it is simply the usual—and let me say, exasperating—time lag in any automatic writing, I cannot say.

When receiving, my mind must be at rest—drifting. I have no inkling of what will be written. When a book is going well, and I am having four writing periods a day, about one hour each, I naturally suppose the script will be continued, but it may be interrupted for a personal letter.

On the island of Jamaica in 1933 while receiving the Ceoce script. "Of These Spirits, What?" he halted in the middle of a sentence. He said: "Someone is here who wishes to write a letter."

I said: "Can't you get rid of him?"

"No; he is the brother of the proprietor of this hotel, and would like to write him a letter."

"Very well; with your permission I will take it."

The letter was rather long and intimate, from a man whom I had never heard of. In it he said there was a plank from the boat to the wharf; he tried to walk it and fell in.

I took the letter to the hotel

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proprietor. He read it thoughtfully, then said:

"It was just two years ago today at this hour, that I received a cable from England that my brother was drowned."

On a boat from Panama to Los Angeles, the stewardess asked me about typing she saw me busy with each day. I explained that the automatic writing I received being done in pencil and easily erased, I copied each writing on the typewriter. She said:

"Oh, I wish I could hear from my father!"

I replied that the chances were slim of my reaching him, but if he came to write, I should be delighted. Two days later a man came saying he was her father and he would like to send her a letter.

It was written. To my embarrassment it was quite ungrammatical. How could I give it to her? I said:

"Will you read this and tell me whether it means anything to you?"

She cried as she read.

"It is exactly as my father would speak!"

No member of the Mail Service feels more bound than I do to deliver letters thus received, but results are not always gratifying. Often I am accused of obtaining information of private affairs, and using it to deceive the person addressed. For what purpose? I never receive payment for such a favor.

The Real Purpose

On the other hand, automatic writing may cause the deepest chagrin. When a line is opened sooner or later there is an experience with foolers. I used to think this the result of an unguarded line, but am now of the opinion that it is permitted in the Great Plan to develop one's patience, faith and intuition. I have been given as exercises long paragraphs with no apparent breaks, and have been asked to indicate what was written by foolers and what by the one I will call the Teacher.

The only hope of a high score in such a lesson lies in intuition; which can be developed

as well as any other natural faculty. The sender has a definite personality which he cannot wholly hide, even in writing. When he is in attunement with you as he must be to write, you are, to a certain extent, aware of his personality.

Having said this, I must admit occasional failure in awareness. The sender may be unusually clever in imitating someone you know, or you may not be as alert as usual.

It Can Happen

Whatever the cause, havoc can be wrought by foolers all the way from mere discomfiture to tragic grief. Some time after the first automatic writing had come to me, my other son, alone in his room forty miles away, held a pencil for the first time, hoping to hear from his brother. Someone wrote: "Ernest (my husband) has been killed in an automobile accident." My boy drove at dangerous speed to me, overcome by distress. Such a lie being written by his hand cured my son of ever wanting to receive automatic writing. The tragedy actually *did* occur, years later, in 1941, and it may be that the writing was not a lie at all, but only this amazing confusion in the time factor that has vexed me so often in my experiences. Time, over there, seems something different.

Much of the writing I receive tells about "life" over there. I will quote from a letter written by my son to a school-boy friend:

"If we could visit with each other now, I should give you as

SUMMERLAND

DEMOPOULOS, Frank—Passed away August 2; funeral services, 39 Rutger Place, Passaic, New Jersey; Rev. Robert Macdonald, Buffalo, N. Y., officiated; survived by his wife, Rev. Ida M. Demopoulos, president of the New Jersey State Spiritualist Association . . . submitted by Rev. Marion A. Hartman, 233 Academy Street, Trenton, N. J.

HASLEY, Renna (80), Hamburg, Indiana, passed away recently; survived by daughter, Rev. Ruth Coyle, pastor of the Unity Spiritualist Church.

STALEY, Maybelle, passed away at Lily Dale, N. Y., August 7th; Burial—Buffalo, N. Y. Details next issue.

good description of this place as I could, and I would ask you to erase from your mind whatever ideas you may have had of this condition of our minds after death.

"Within a short time after we went to sleep, we were awakened without any idea we were in the spirit world, and when we were awake, we saw other people we knew around us. I saw my grandmother and lots of others. We asked where we were, and they told us in our own good home with our dear relatives in heaven.

"We could not understand what that meant at first. We could not connect what they said with anything we remembered of where we had gone. We only could do as we were told and wish it would come clear soon.

"We then remembered we had gone to the lake to shoot ducks. I wondered where my gun was, and they told me the old gun was in the water. All we could conclude then was that our own dead bodies were in the lake too. At first we could not believe it.

They Did Not Hear

"After awhile we said we would like to go home and see the others; and so we went and saw them all crying, and others were in the house with them, as if something had happened. Alex spoke to mother, and she did not hear, and our own bodies were not seen by anyone, so we felt very sad, and did not wish to stay with them, so we came away. Often we tried to call them, but they could not hear us. We felt as bad as they did.

"In where we were with these others we knew, there was long grass, and very odd-looking trees and flowers, and we thought it was summer. As we knew it had been Christmas, this puzzled us; we asked were we in a different country. They let us understand, it is always summer in this place.

"I was very lonesome of losing my old friends and the others; we then asked what we could do here, and we were

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sent with some other boys to a house on a hill to run errands. We carried messages — they were verbal messages.

"After that we got used to the place, and were more contented. And when we got a word over the ouija board, we sure felt better. I am only allowed a little of this to tell you. We desire to tell you all our experiences, but we are not allowed to. I can say that we are busy, and are now very happy. I am so delighted that mother gets writing. We are so close



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together now. I write to her every night, and go on some of her trips with her.

"We live in real houses, and they are made of stone or wood, or anything they are on Earth, but are made by thought; as the architect thinks them, they just appear and stay. I cannot explain it, but it really happens. Of these houses there are sometimes a city as on Earth; only there are not any autos or stores of a city; nor poor people, nor dirt, nor any picture shows nor trains. We do not need any of those things. We are entertained every day as you say, by the wonderful things that happen all the time.

"What would you think if you could go through the air as fast as any airplane, all by yourself; if you could talk to anyone you wished, miles away, just by thought; if you could wish for something you needed, and see it come before you; would you not give up the things of Earth to get this?

"Of course we do miss the ones we always will love, when we come here, and are only trying to be patient until they come, too.

"I could show you the schools here with several thousand in each class where we are taught such interesting subjects, with all the tools of each subject free to each pupil to use as he likes. We are in these classes for a good deal of our time, and when we are out, we are often with a class on a long trip to another planet.

Difficult To Explain

"When not on a trip to learn, we sometimes go to the lower planes with several spirits who clearly call to the other boys, or men, who would care to get into a better life; or with angels we go up higher to gradually get used to the brightness and higher vibrations there. In time we are accustomed to these conditions, and are sent there to stay.

"I cannot tell you very much I see, but it is a fine place to be, and someday we will stand beside you when you wake up here, and we will have a fine

time together. All you need to do to come here is try to be good to any whom you know; then you are sure to come.

"Our love with this note is our Christmas present to you. I am your old friend, Bob Case."

Through all the writing sent me have run two main themes—the Golden Rule and re-incarnation.

My daughter, Marjorie Case, was a college girl; a good student, but of a materialistic turn of mind. She did not really believe in a life after death, therefore we did not discuss my experiences. She died without warning in her sleep at Colon, Panama, in 1930. Five days later she began to write by my hand.

So Different!

"Mother! Mother! I am still with you, so why do you cry? We suffer mentally when we see you cry. I am so sorry to see you prostrate with grief for me. I am in a lovely home with friends, as if I were visiting them. I will soon be given some sort of work, for we do work here, and I need occupation."

"How is life where you find yourself?"

"Oh, it is so different! I am with you, and partly of your world, and with people who have died. If they are dead, I must be too. I am perfectly delighted that I can write to you, mother dear. I am puzzled to find I am the same as before, except for the clothes."

"Where did you get them?"

"I am sure I do not know. I am wearing a beautiful lacy thing of pale gold; there are tiny touches of pale blue. We cannot tell what it is made of; it looks like silk gauge. Here we are so fine; of so ethereal a substance. We shine! I mean it! We are dressed according to the state where we are at the moment. We are all different. No two alike in their clothes.

"It is too bad for anyone not to know we do not die as they think. We just go from Earth to a beautiful world where we

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find those we love, and are given every consideration."

The first ten years of my initiate as a go-between were filled with constant reminders of the presence of others about me, some unseen, and sometimes seen. There were impressional messages of which I sensed the import without actual words; there was advice as to conduct and diet; there were raps almost as rapid and delicate as the beat of birds' wings.

I Found Out

One morning while combing my hair I looked up to see a short, slight, middle-aged soldier in khaki uniform standing in my door. He said:

"You are to stop all meat and coffee, and take your last meal at 4:30."

I obeyed for ten days, then I ground some baked ham for an omelet, and decided to eat some of it. As I lifted the first forkful to my mouth, a voice said in my ear:

"You'll be sorry for this."

"I don't care if I am; I'm going to eat it, I replied. In the middle of the night I was dreadfully sick with all the trimmings.

So meat was safe with me for several years: Then some imp of mischief urged me to eat a tablespoonful of lamb. About two in the morning it was a toss up whether my husband should call the doctor or the undertaker. I am cured now. If I want to follow the path on which my feet are set, I must make a few concessions; do not smoke or drink even coffee; eat no meat or fish; keep early hours; avoid criticism of people; keep an even keel through all adversity; have faith in God and His kind workers who are my friends. Be absolutely honest and truthful, and allow no race prejudice to mar a lovely friendship wherever I may find it. Never to fear anything; storms on land or sea, nor poverty.

One morning I was told I would be tested for trance. I had no idea what that would mean, but was eager to try it. They told me to go into a closet

at four in the afternoon.

At four o'clock I went into a large, dark closet and sat on a chair as requested. I was surprised to have a terrific shock like a blow on the back of my head, accompanied by change of heartbeat, extreme cold, and the sensation of losing consciousness as from an anaesthetic. I was very frightened, and begged them to stop it. Instantly the powerful electric rays (or whatever they used) were withdrawn, and I felt normal in every way.

Next morning the same voice invited me to go into a closet at four o'clock, without comment on the failure of the previous day.

I went into *another* closet; I had a horror of the first one, though I was determined to take what came. I gritted my teeth to stand the shock and refrigeration. Nothing of the sort happened. Showers of heat descended on my head; I was instantly drowsy and knew I would fall off the chair, so lay down on the floor. I was completely unconscious until I felt a hand passed quickly over my body, and rousing myself, I left the closet. The clock showed twenty minutes of five, so my first trance lasted forty minutes. The only physical reaction was the heaviness felt after deep sleep.

Trance Experiences

A few days elapsed before I was told I would lie on my bed at four in the afternoon for the second trance, which would be a conscious one. Expecting the heat and drowsiness, I was surprised by a new method. Very slowly my feet "went to sleep," and the sensation of numbness crept up my limbs and torso, then the heartbeat became very slow and strong; it seemed to shake me, then suddenly I found myself standing beside the bed and looking at my body. I was bewildered.

I walked to the door and put my hand on the knob. I looked at my body on the bed; I dared not leave the room. Then I was curious to see myself as others see me, and returned to

the bedside. I seemed to move about easily without actually walking. As I began to examine my face with interest, I was snapped back into my body. A strange sort of nervous twittering at the back of my head, and I was again awake.

After several more trances a voice said:

"You must go to Ethel Miller for automatic writing."

Ethel Miller was the wife of my dentist, but I had never been in her house. However, I telephoned her about the command, and recounted some of the strange things which had led up to it.

I Meet Mrs. Terhune

She was inclined to make light of the whole affair, but invited me to call.

I went at the appointed time, wondering what was in store for us.

Mrs. Miller held the pencil; my hands were flat on the table. For more than ten minutes we sat thus; nothing happened. She became impatient and wished to give it up, but I said: "Just wait a moment more." Then we both had a strong electric shock from our heads to our heels and the pencil began to move. It wrote a line, then was pulled up from her hand and dropped on the table. We were thrilled to see a peritint sentence written in the peculiar hand of a dear friend of hers who had died about five years before. That afternoon five different friends wrote in as many different styles of writing.

Now Mrs. Miller was fascinated, and begged me to come again in a few days. We sat together only six times, and were then told the lesson was ended. She was to be developed separately. Her speed of writing had gradually increased from normal to the unbelievable four hundred and eight words a minute; the last three sittings being timed by Dr. Miller.

Several years later I met Mrs. Albert Payson Terhune, (*) who was interested in my ability.

I went to her home several

(CONTINUED ON PAGE 6)

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Automatic Writing . . . CONTINUED FROM PAGE 5

times and there received letters from Albert Payson Terhune which you can read in her book, "Across The Line," by Anice Terhune. I helped her by introducing her to automatic writing which she soon received well, and which induced her to write her book. My own writing had fallen off for no apparent reason, and I was unhappy and worried about it. I had even asked Lo Kwon for the reason but had gotten no answer.

Then an invitation came to spend the day with Dr. and Mrs. Miller.

Strange Happenings

We drove to our friends' house the next day and Mrs. Miller's first words were concerning a dream she had experienced. "I saw three Chinamen. One was writing on a blackboard. I don't know what he was writing, but every capital letter S was wrong side to. They made me think you would understand it."

I had never told Mrs. Miller of Lo Kwon!

After dinner we decided to sit for writing. Soon Mrs. Miller's arm was shaken from the shoulder violently, her hand seemed not to trace the letters; the sheets were scattered—and then it stopped. She put her hands over her face and said something had hit her in the

eyes. The doctor was alarmed, and when we looked at her eyes they were very bloodshot and completely crossed. She said: "Someone says Mr. Smith must put his hands over my eyes and pray." He did so, and in a moment she said: "They are all right now." And they were perfectly normal.

After this excitement we looked at the scattered sheets. Three of them were covered with small script, beautifully done, but in mirror writing. The margins were as straight as if marked off with a ruler, and the writing on the middle page was turned corner-wise on the sheet its margins also perfectly lined. When a mirror was brought, I was chagrined to see that Lo Kwon had written in detail the reason why my writing was nearly at a stand-still. It seemed I had slipped from my training in diet and thoughts of people. All the capital S's were wrong side to! The words were counted. Four hundred and sixty-five in seventy seconds.

No Fear of Death

When my husband passed away I began to receive writing from him, too. Now, living in Jamaica, I am informed that I am to cross the line this year. I am very happy, because I know what awaits me there. I know because I have been in constant contact through automatic writing with those who have gone before me. Many have been the joys I have received through my writing, and many have been the hardships and disappointments. I regret none of them. I only hope that others will choose to believe what has happened to me. If they can believe, there can be no fear of death for them.

The end.

(Editor's note: On October 14, 1947, we received, in Mrs. Smith's own handwriting with the exception of the actual date, a notice addressed from Mandeville, Jamaica, which said simply: "Mrs. Ernest Frank Smith. Died, Jamaica, 11 P. M. Oct. 12, 1947.")

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PSYCHICS AND PSYCHIATRY

(Editor's Note: This is the second in a series of four articles written for the *Psychic Observer* on the changing attitude of medical men, especially psychiatrists, toward psychic phenomena.)

There is considerable evidence that it is much later than we think in the matter of achieving a wide acceptance of psychic laws, which have been so long demonstrated and so little understood.

While many psychologists tended to lag behind in recent years, psychiatrists in large numbers are boldly facing the challenge of the psychical sciences and, in some notable quarters, are leading a campaign against superstition and prejudice.

Significantly it is the men most concerned with the functions of the mind and the brain (acknowledging that brain and mind are not synonymous) who are in the forefront among scientists in this regard. Psychical phenomena of all kinds involve the mind and brain, and so it is significant that psychiatrists and brain specialists are turning to this field for a fuller light on the techniques of their own profession.

Science Inadequate

There is evidence, of course, that the medical profession as a whole is coming to regard the mechanistic, materialistic interpretations of life as being inadequate to explain all the operations of Nature.

For instance, at the annual meeting of the American Urological Association in Washington, D. C., last June, its president, Dr. Carl Rusche of Hollywood, said (according to the Associated Press) that doctors are always dependent upon a divine power in healing the sick.

"Men of science," he was quoted as saying, "are unbelievably intolerant and narrow when they fail to recognize that it is the creative power working through us that brings success to our efforts; that the healing resources of the uni-

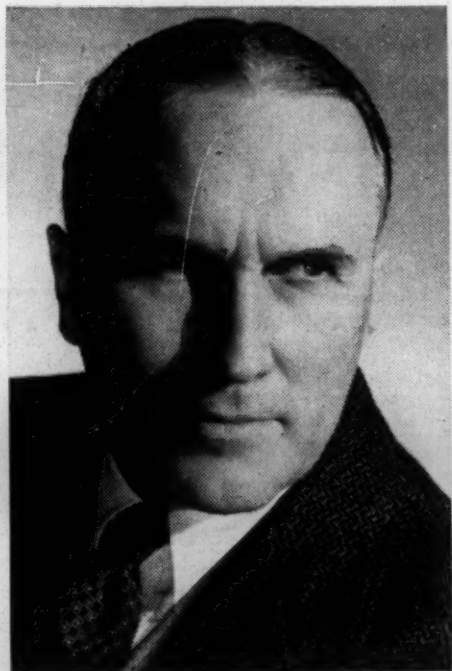
verse are not invented by us. Whether or not we admit it, we are always dependent upon

By

James Crenshaw

the Power greater than ourselves."

But if any branch of science is to be considered authoritative in a true appraisal of psychics, psychiatry should be it.



Dr. Russell G. MacRobert
"Current Attitudes"

What, then, are the brain specialists saying?

First of all, an heretical genius, Dr. Richard M. Bucke, famed Canadian psychiatrist of the Nineteenth Century, long ago prophesied (in his book, *Cosmic Consciousness*), a coming "psychical revolution." As men tended in their mental and spiritual evolution toward a universal state of "cosmic consciousness," he said, "the evidence of immortality will live in every heart as sight in every eye," and "doubt of God and of eternal life will be as impossible as is now doubt of existence."

By 1948, there were important signs that the "psychical revolution" was under way. In that year, Dr. Russell G. MacRobert, a leading neurologist and psychiatrist of New York City (and, incidentally, a doctor who does not disguise his own personal interest in the field of psychics) circulated a questionnaire among his colleagues throughout the country.

The results were published in December, 1948, by the *Journal of Parapsychology* under the title, "Current Attitudes of American Neuropsychiatrists Toward Parapsychology: a Survey," and were reprinted in the *Psychic Observer* of January 25, 1949.

"More Truth Than Tact"

A summary of Dr. MacRobert's findings was made a part of an editorial called "More Truth Than Tact" in the April, 1949, issue of *The Psychiatric Quarterly*, published by the State Hospital's Press in Utica, N. Y. Said the editorial:

"Of the 723 replying to Dr. MacRobert, 495, or 68 per cent, expressed belief that a useful purpose would be served if psychiatrists and neurologists were to sponsor research to see if extrasensory perception had a place in psychodynamics. Almost as many, 453, or 63 per cent, said they did not feel that identification with psychical research would discredit their professional standing.

"Of the 163 who said they had personally observed occurrences in the extrasensory field, 151, or 92 per cent, believed that the sponsoring of research would be useful; since there were only 12 others who believed research would not be useful or who were undecided on the subject, those favoring research apparently included some of the 22 (14 per cent) of these 163 observers who thought bias or errors explained the phenomena, and some of the 25 (15 per cent) who thought professional standing would be impaired by identification with psychical research.

"That is, MacRobert's small group with personal experience apparently included unbelievers who wanted to investigate, nevertheless, and others who wanted to investigate even at the price of professional standing."

With stinging candor, the editor then comments:

(CONTINUED ON PAGE 8)

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Psychic & Psychiatry. . . CONTINUED FROM PAGE 7

"However it may be interpreted or discounted, this survey is evidence that there is a strong, active — if minority — group in psychiatry who are receptive to at least a little more truth at the expense of tact. Our purpose here is to urge a greater willingness to accept truth where acceptance involves crossing the brink of the terrifying unknown.

"We are addressing this as much to the psychotherapist who opposes radical psychical research, as to the mechanist who once opposed hypnotism and who now opposes psychical research on the grounds that the MODUS OPERANDI cannot at present be understood."

Again the editor says:

"We feel that neither the lack of psychodynamics understanding of a physical procedure nor of a physical basis for psychic phenomena should be a barrier to research or a bulwark for prejudice.

"We feel that psychiatrists should be able to take this stand without necessarily embroiling themselves in heredity vs. environment controversies or entangling themselves in dialectic subtleties over soul and body dichotomy vs. psychosomatics."

Thus speaks a journal for psychiatrists to the men of the profession . . . to the scientists whose authoritative views are of the nature which cause the layman to say, "If these things are so, why are they not generally accepted by science?"

"Quest For Psychics"

The answer: They are, more than some care to admit.

The editorial in The Psychiatric Quarterly was occasioned by the fact that three technical papers published by the journal in that particular issue bore these titles:

"Quest for 'Psychics' and 'Psychical' Phenomena in Psychiatric Studies of Personality," "The Nature of Intuition" and "The Physiology of Hypnosis."

The subject of the first article was described by the Quarterly as "frank extrasensory perception;" the second, as "close to, if not across, the frontier of the paranormal," and the third, as illustrating "the present respectable standing of a procedure of which the mechanism is still almost as obscure as in the days when its incomprehensibility contributed to its disrepute."

The editorial further stated:

"Parapsychological phenomena, although commanding increased psychiatric attention of late, appear to have met more scorn than indignation — though evidences of the latter are not lacking. One may assume this scornful reaction to be motivated largely by the fact that

parapsychological phenomena are at present matters for inquiry, rather than instruments for treatment; even though the fact should be apparent on reflection that they contain implications of vast importance for both theory and treatment — particularly for psychological treatment."

The editor bluntly recommends that psychiatrists in a position to make observations of a "parapsychological" nature do so more carefully and report them more systematically and —

"We suggest that, as a preliminary, they endeavor to familiarize themselves with what has been done and what is being done inside and outside our own speciality, in the way of sober, scientific study of parapsychological phenomena."

About Time!

The editor thereafter takes the real deep plunge and candidly urges "the study of the manifestations reported by the Spiritualists, by investigators of haunted houses, and psychical researchers generally."

The plunge is not too unnerving, for he observes:

"Traditionally, there has clung to this an odor of brimstone, which is now generally recognized as the well-defined smell of hocus-pocus. The hard-headed scientist in other fields has generally sniffed the air and leaped to the easy — and incorrect — conclusion that because there is an aroma of trickery here, all is trickery and unworthy of serious consideration.

"He is less ready to believe a much less simple truth — that inside the mumbo jumbo and the shrouding nebulosity of the stage setting, there seems to be a small, hard kernel of fact, a core of data verifiable by scientific methods and inexplicable by rules of natural phenomena which are ordinarily employed.

"But cautious, skeptical and scientifically-trained investigators, who have studied psychical phenomena with scrupulous care over periods of years, are in substantial agreement that such a kernel of truth exists."

In the opinion of Dr. Victor Parkin, the California psychiatrist, the "psychical revolution" may well be led by the psychiatrists, who are liable to become not simply physicians who treat men's mental ills but the "priests of the future," who will minister to men's inner lives in a way that truly combines science and religion.

(The next article in Mr. Crenshaw's series on "Psychiatry and Psychics will appear in the next Observer.)

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Psychic Observer

What I Observe by R.G. Pressing



What Secret?

It is amazing to what length some people will go to display their ignorance in the field of psychic research and Spiritualism. The case in point is exemplified by a postscript on a letter recently received from H. Edwards, 23 Lancaster Place, Fair View, Adlington, Chorley, Lancashire, England.

Mr. Edwards, who incidentally is interested in the Lyceum movement in Britain, and he does not state his age, says: "What about divulging to we British your secret as to the production of ectoplasm? It's non-existent over here in Britain."

He infers, directing the letter to me, that I, alone, have the secret as to the production of ectoplasm. In order to keep the records straight and for the benefit of those who may harbor Mr. Edwards' opinion, let them examine the book published by Felecie R. Scatcherd, famous British woman and former editor of the *Asiatic Review*.

The book, "Ectoplasm As Associated With Survival," was printed in 1926 and briefly states the case for ectoplasm as set down by Dr. Gustav Geley, Professor Charles Richet and Sir William Crookes. The latter was also a famous Britisher.

For the past 25 years, over fourteen books have been published in which photographs of ectoplasm appear with explanations. Nearly all of these books were published in London, the latest being, "Solid Proofs of Survival" by Einer Nielsen, released several weeks ago.

And so, it is a pathetic situation when so-called leaders of the movement say: "It is non-existent over here in Britain."

And Britain admits the scarcity of mediums through whom physical manifestations occur.

In America, during the past nine months, ectoplasmic formations, partial and full-form materialization *under test conditions* have been photographed by infra-red and results obtained through the efforts of the officers of the *American Foundation for Psychic Research, Inc.*, have been published in *Psychic Observer* with relentless regularity.

All things are possible for those psychic researchers who will take the time to honestly look into the matter. The whole affair proves a statement made many times — Most of the criticism of the phenomena of Spiritualism comes from those who know the least about the subject.

Canadians Know

"The first recorded evidence of ectoplasm in Canada," says Ernest Mann, 204 Glenwood Crescent, Toronto, "was recorded at a memorable seance reported in the book, 'Intention And Survival' (*) by the late Dr. Glen Hamilton at Winnipeg, Manitoba."

Mr. Mann goes on to say: "I, nevertheless, regard my initial experience of spirit power, demonstrated through physical phenomena, as the most impressive because it came at a time when I was struggling to emerge from the thralldom of agnosticism. That was almost 50 years ago."

That positive conviction of survival is individual is, like many others, Mr. Mann's opinion for he says: "I, of course, am fully aware the recital of a solo-psychic experience is technically uneventual to the reader. However, the peculiar method I pursued in obtaining a successful response for a spiritual revelation may make others seek for proof in a similar way."

(*) Out-of-print.

Seconds the Motion

First-hand information disclosing personal investigations of psychic phenomena when accompanied by the same Canadian psychic researcher as was Mr. Mann, namely Dr. T. C. Hamilton, has been received from J. D. Young, 605 Goulding Street, Winnipeg, Canada.

This article from Mr. Young, says: "I understand that Dr. W. Creighton was the first man in Canada to photograph ectoplasm. This experiment was unusual because we were both permitted to touch the ectoplasmic mass."

Mr. Young, one of the foremost psychic researchers in Canada, relates experiences which extend over a period of 50 years and in his opinion, the phenomena produced through the mediumship of a Winnipeg woman, Mrs. MacPherson (see picture, page 10), is most amazing.

Without rehashing the numerous cases included in Dr. Hamilton's book, which has been read by most Canadians interested in the subject, present-day readers should be familiar with Mr. Young's latest psychic experience made possible through Mrs. MacPherson's mediumship.

Mr. Young says: "A short time ago, a new experience was added to a life that has had perhaps more than its share of the unusual."

"It was my good fortune to receive an invitation to listen to a sound recording of what I must describe as a most unusual seance — unusual because of the quality and variety of the communications received from the other side."

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veloping trance control to an unusual degree, and the various personalities who manifest through her mediumship introduced themselves with an ease which indicates a harmonious relationship.

"At this seance, one control succeeded another with a facility which was altogether remarkable. It was a parade of interesting people of different races and walks of life, each one contributing something of interest and value, each differing in vocabulary, mannerisms and personality—a truly amazing series of talks on varied subjects and all within an hour.

"One worthy of a special mention was a talk by a baker, a former resident of one of the midland counties of England who gave a very interesting description of how the 'Cottage Loaf' (a great favorite in his home town) was produced.

"In England, various groups are now engaged in carrying on experiments with various types of electrical apparatus, in the hope that before long it will be possible to record, electrically, the vibrations that come to us from our friends on the other side; and step them down to our lower sound range and thus permit direct communication. Until that day arrives, we must be content in being able to establish contact through such gifted mediums as Mrs. MacPherson."

What It Takes

A letter from Ed. H. McKinney, Kansas City broker, inquires as to why we do not place *Psychic Observer* on the news-stands. The answer to this is: when a Spiritualist journal is financed to the extent of a quarter of a million dollars, and prepared to do national advertising and stand the loss of returns, then and only then will a Spiritualist journal for news-stands be feasible.

There are many magazines on public sale that touch on the subject but none specifically devoted to Spiritualism. Few news-stands sell any religious publications at all and besides,

journals for the average public must have a different format and carry more general surveys of articles appealing to the reader who is interested but not necessarily convinced.

Mr. McKinney says: "It is the duty of every Spiritualist to spread the good news; we need propaganda by word and action, as well as the printed page; we need to spread knowledge among the grass roots, the men and women on the streets and on the farms. Many of them are ready and feel that the orthodox story is full of



Mary McPherson
Winnipeg Medium

holes and unbelievable. Common reasoning convinces them of that fact and they are sick of man-made dogmas, rituals and trappings which prove nothing and give no consolation.

"But until someone informs them regarding the truth, they will perhaps never know of its existence. If everyone who claims to be a Spiritualist would impart knowledge of the great truth to just one other person and make it possible for him to witness a good physical demonstration, our ranks would double, but sad to relate, too many Spiritualists, through shame or selfishness, 'hide their light under a bushel.'"

Where Is Leonora?

According to an article from the *American Mercury*, May, 1950, written by Murray Teigh

Bloom, "Mrs. Leonora E. Piper, today, is living in a quiet section of Boston with a daughter. At 91, she is in surprisingly good health, although quite deaf. The amazing woman who could hear unvoiced thoughts thousands of miles away, in languages she never knew, now hears little of the outside world. Her address is kept secret and her telephone is unlisted.

"Few in the apartment house know that the white-haired, bright-eyed old lady who occasionally goes out for a stroll with her nurse or gray-haired daughter is the simple Yankee housewife whose work convinced leading scientists of two countries that there is indeed life after death."

If there is anyone in Boston or vicinity who knows where Mrs. Piper lives at present, please communicate with the editor of this journal.

Ninety-Eight Percent

An article, "Are You Psychic" which was published in the *Los Angeles Times* devotes several pages in an effort to tell their readers that one person in five may have psychic power.

The author of the article, Fred Rosen, says that: "More and more hardheaded scientists are taking such mysteries seriously."

The article is well written and as such, displays a great amount of research on the part of the author, but as usual the ideas expressed prove that the author has had little or no experience for he says: "The American Society for Psychical Research, which includes many prominent doctors and psychiatrists, finds that at least 98 per cent of these experiences cannot be taken seriously. But occasionally a story does have enough evidence to suggest a psychic element."

In the first place, neither the A.S.P.R., nor any other like organization could arrive at a 98% and we doubt whether any member of the A.S.P.R. ever made the statement because if there still remains a

(CONTINUED ON PAGE 11)

Coming Events 1950

September 10th—Official opening of The Liberal Psychic Science Association, Inc. (Church No. 1), at 3449 West Altgeld St., Chicago, Illinois . . . featuring Juliette Ewing Pressing

Sept. 8-10—Minnesota State Spiritualist Association convention, Andrews Hotel, Minneapolis, Minnesota.

Sept. 10-14—Second Annual Spiritualist Episcopal Church Institute, Camp Chesterfield, Indiana; Rev. Clifford L. Bias, Dean.

Sept. 15-17—Tenth Annual Conference; Spiritualist Episcopal Church, Camp Chesterfield, Indiana.

September 24th-30th — Rev. Maude Kline, Long Beach, California will serve The American Foundation for Psychic Research, Inc., Jamestown, N. Y.

October 16-21—58th Annual Convention of The National Spiritualist Association; Hotel Bradford, Boston, Massachusetts; Chairman: Clarence Benedict, 45 Westland Ave., Boston.

October 16th-21st—Fourth annual convention of the Universal Brotherhood of the Cosmic Age, 3756 Reading Road, Cincinnati, Ohio; Rev. Emil J. Schmidt, Leader, Box 2174, Cincinnati, Ohio.

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2%, it would mean that the A.S.P.R. have vouched for and acclaimed genuine, 2% of all of the mediums they have investigated.

There are no records in the British College of Psychic Science; the British Society for Psychic Research, or the American Society for Psychic Research, that anyone ever recommended a medium in their journals; let alone printed the fact that he or she was genuine.

Any reader who questions this statement, has only to give me the name of the medium and the date of the magazine, in which the article appears.

All these psychic researchers ever do is to say: (1) blank; (2) No Report; (3) Workings of the subconscious; (4) Fraudulent and (5) The phenomena cannot be accounted for.

The latter statement is as far as they will go. It is the old story. They all claim to be psychic researchers, but when they come in contact with something they do not understand or cannot explain away—with a wave of the hand, they will turn it aside and claim they just do not know.

But that's why they call themselves psychic researchers, because if they found anything out, they would have to be Spiritualists and to admit the spirit hypothesis would never appeal to these cold-blooded leaders, many of whom still wallow in the myths of orthodox theology.

Jamestown's Former Mayor

The address by Mayor Emeritus Samuel A. Carlson, Jamestown, N. Y., is especially interesting because it emphasizes that spirit of true Americanism so essential to our national religious and civic growth. I wish every city in the country had men like him. At a Spiritualist church, several years ago, Carlson said:

"I am glad to be here on this occasion. It is a privilege to participate in this service. I have been privileged to attend more than a dozen services at which I find temples such as this one have been dedicated to this

city. They have been of different denominations. You people know that three or four centuries ago, you all would have burned at the stake if you had then undertaken what you have accomplished. During that



Samuel Carlson
Jamestown's former Mayor

long period of a thousand years known as the Dark Ages, there was no freedom of conscience and thought. The world stood still for more than a thousand years.

"We have reached the present stage. The world is not free from intolerance. The spirit of intolerance is found in our fair land, which should be the last place in the world for it. It is not the same spirit of intolerance, it is more refined. We don't torture nowadays, we sometimes ostracise. Scores of Americans are in jail because of their opinions, not because they sought to destroy. Truth doesn't need to fear radicalism.

"There is no religion, no belief nobler than a belief that aims to emulate the teachings of the Sermon on the Mount.

That sermon taught charity, to be merciful, peace makers, charitable and tolerant. These are the things most needed in the world.

"Many do not dare come into this building because of their narrow views. We should be willing to extend to others what we want for ourselves. Every temple erected in this community for a spiritual purpose does it good, raises the plane of civic righteousness and civic standard. There are about forty religious and fraternal temples in this city and they are all doing a good work.

"We went into the great war contrary to the Sermon on the Mount. War has caused the crime wave that is passing over the country. When nations and people follow the Sermon on the Mount there will be no war, there can't be war.

"Investigation and experience have taught us that the Apostle Paul spoke a truth when he described and enumerated the spiritual gifts which mankind may possess. We believe that Jesus did reappear to his disciples; that he, through psychic power told the truth to the women at the well. We believe the records of acts of the Apostles as contained in the New Testament, because we know that the same manifestations of psychic power are being performed by many in this day and generation.

"The problem confronting Spiritualism is to clarify the religious atmosphere of the past, present and future. It is to demonstrate to mankind that the statements in the new Testament concerning psychic phenomena were true then, are true now, and will be true in

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the future. Unfettered by dogma or creed, aided by fact and science unequalled opportunities are before us and obligations are upon us."

Spiritualism In Australia

"To gain a correct appreciation of the position of Spiritualism in Australia," says W. H. Wallis, 8 Oak Ave., Elsternwick, Victoria, Australia, "the mind must go back to a little over a century ago when the country was used by England as a convict settlement and it was not until 1851, when gold was discovered that immigration on an extensive scale came about.

"Then the need for and the urge to treat sick bodies and souls became so apparent that

(CONTINUED ON PAGE 12)

W. H. Terry of Melbourne was led to commence business as a herbalist and later with a few enterprising citizens, originated and founded the Spiritualist paper, "The Harbinger of Light" in 1870. From then, Spiritualist centers sprang up in many suburbs, the outcome of which was the formation of the N. S. U.

"On Mr. Terry's decease, the editorship passed into the hands of Annie Bright, during the time the gifted apport medium, Charles Bailey, made his appearance and who with the help of W. T. Stanford (co-founder of Stanford University, U.S.A.) influenced lead-

"Only so recently as October, 1949, the A.B.C. broadcast a seance held in their studio, Mr. Rowan, late of Scotland and Mrs. Stewart, being the demonstrators.

"A short time ago, Sir Ernest Fisk of Sydney, the eminent authority on radiology, gave an impetus to Spiritualism by declaring that he could see no reason why the spirit world could not be contacted by wireless and now many members of the Australian Association of Scientific Workers, 1,000 strong, are interested and attending seances.

"To gauge the extent of our growth, it may be mentioned

of communications have been received from him through mediums all over the country, notably, George Wehner, New York City and Richard Zenor, Hollywood.

A Detroit, Michigan minister and medium, Rev. Leone Leach, has just purchased Valentino's piano. The instrument was obtained from Louis S. Hart, Beverly Hills after the passing of Mary Nolan, silent screen star.

Says Rev. Leach: "After purchasing the piano, it was shipped from Beverly Hills by truck and arrived at my Detroit home on Rudy's birthday. I am expecting to buy Valentino's home in Whitley Heights. This is where he lived before he moved to Falcon Lair. It is a modest home — the place where Rudy and Natcha Rambova lived when he was making silent films."

Youngstown Services

Throughout the country, various types of Spiritualist services, all conducted in a dignified manner, are presented. A report, just received from Rev. Enid Brady, describes services conducted by Rev. George Coonfer at the Spiritualist Episcopal Church in Youngstown, Ohio.

Rev. Brady says: "They open the church an hour and a half before the services and teach the value of spiritual fellowship. The people come early and the friendliness that prevails seems more like a family reunion. When they approach the healing part of the service, after singing a hymn, they leave their seats and form two or more circles around the seats, the center aisle having a circle on each side. All join hands for personal contact, and with faith and assurance, they pray. This builds up a wonderful healing vibration and miraculous healings are the result."

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Medium Purchases Valentino's Home



Rev. Leone Leach, Detroit, at piano

ing citizens of the capitol towards Spiritualism.

"Mr. Britten Harvey, a well-known journalist, later occupied the editorial chair, he being the means of bringing Dr. J. M. Peebles, W. J. Colville, and many lecturers from overseas to our shores.

"In 1925, Sir Conan Doyle gave a series of lantern lectures throughout the Commonwealth and these further increased our prestige and number. The Rev. J. T. Huston later took charge of the paper and now in every capitol and state, our membership may be counted in thousands.

that church notices in the weekly press outnumber those of any other denomination, without taking into account home circles and developing classes.

"Altogether, we have every reason to be satisfied with the progress made but we are short of a good voice medium and would welcome a gifted American medium if one could be found who could spare the time for an extended visit.

Valentino's Piano

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PART I

On this occasion we venture to offer you some considerations with regard to the general topic of "life and labor in the spirit-land," dividing our subject into two portions. First, we shall devote our time to the question of the life hereafter, and on the next occasion we shall complete the observations which we intend to put before you this evening.

After-Death Life Is Real

One of the most difficult things for ordinary people to grasp is that life after death is *real*. They have formulated so many fanciful speculations regarding it, and had so many strange—one might almost say unnatural—thoughts in relation to this matter, that they have idealized it almost out of existence, and instead of realizing it as an objective fact, they have made of it a fanciful subjective conception in their minds.

Now, it seems to us quite reasonable that if your present life—we do not mean the world in which you live, but your own life—is to be continued after death, it must be continued in some such fashion that you at least will have an intelligible realization that you yourself continue to exist.

This being the case, all things that contribute to your necessities must be provided in that other world, just as they have been provided in this world. Your bodies, for instance, require here the necessary means for their continuance; they cannot serve their purpose unless the provision is ample and sufficient in every respect.

You know that if by hard fortune or accident the necessary provision for the continuance of your body is disturbed or cut off, your body must inevitably succumb and cease to be of further service to you.

Your mentality, your intellect, and your consciousness equally depend upon the appropriate circumstances to meet their necessities and call out their activities; lacking this, life would be intolerable, there would be nothing provided for

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The Sequel to an Address by the same Speaker.

ENTITLED:

"THE DEAD MAN'S HOME"

you to think about, and experience would be impossible.

If you are a spirit—that is, an immortal something which continues after death—then all things necessary for you life and being must be "over there" or "in there," or wherever you choose to describe the next life to be.

Earth Life and Its Needs

Your whole career in this world is an associated objective existence; daily and hourly your waking life is associated therewith; there is, in brief, an absolute correlation between your physical organization and the circumstances of the physical world in which you live. Destroy the conditions of your bodily organization by any slight alteration of its vibratory relationships, and the whole of this objective world would be to you non-existent.

Injure the optic nerve, and the sight being destroyed, the beauties of this world disappear, and the only thing remaining is the sense of ponderability. Slightly alter the rate of vibration of the nerves of feeling and the sense of touch would be lost. Strain some nerve, disturb some relationship between the portions of the

brain, and very consciousness would be affected, if not imperiled.

So, by slight alterations in the conditions of your vibratory organization, the senses of sight, hearing, and touch might be lost, and though you continue to exist, you would exist in a world you did not know anything about.

Such an existence is unthinkable, yet occasionally it is experienced. But though you are objectively cut off from relationship to the external world, does it necessarily follow that you are cut off from relationship to all phases of existence?

If you give the materialistic answer to the question and say this is the only world, why, then, of course, having lost your active, conscious relationship to it, you may as well be out of existence for whatever good your life is to you.

But if you argue as a student of psychology—and as an investigator of Spiritualism you are entitled to so argue—that there is a range of faculties and functioning higher and beyond the ordinary objective functionings of human nature, and that, therefore, as you argue the existence of the objective world around as you are normally re-

lated to it, so, if you have functions operating on a higher plane of operations, you may reasonably infer that those functions are also related to an objective state—to them, at least—and that, therefore you have only lost your relationship to the physical disturbances in your organization—to the external world—you have not destroyed your relationship to the interior condition which you call the spiritual world.

This being the case, death is only a translation of your conscious and sensational relationship from one plane of objective life to another; it simply transports you from one method of functioning into another method of functioning, but it preserves you if your life beyond the grave is an intelligent, rational, personal life, otherwise there would be no value in it.

Life in the next stage must be continued under such conditions as will be familiar in relationship to your consciousness and intelligent necessities as life is to you here on this plane, always bearing in mind the difference in degree, the qualifying circumstances appertaining to the conditions; that is to say, a life infinitely more refined than earth-life.

Personal Continuity

The first point, then, we gain out of this argument is the continuity of *you* as an objective, real personality. This necessitates a world, or at least a condition, that shall provide, so to speak, a background to your existence. There can be no consciousness or sensation unless sensation be excited.

Sensation may be excited from within or from without; that is to say, sensations may be stirred up by the thought-motion of your interior self, or they may be awakened as the result of some stimuli applied to your nerves of sense—through the eye, the ear, the touch; through reading, listening, and observing—by any of the familiar ways by which outside influences affect you.

Sensations may be stirred up by the vibrations thrown off, and by the psychic influences

you exert upon one another. Now this is true after death, as it was during your earth-life; your consciousness must be set in motion either as a result of interior or exterior stimuli.

If the interior stimuli is associated with the external through the outer circumstances of your being, you are enabled to correct what you would interiorly imagine by what externally exists; the objective and the subjective are thus brought into mutual relationship—one corrects or rectifies the other as the case may be, and you get a clear idea of your immediate surroundings.

Pertinent Queries

A very different point arises here, for, says one: "Have we eyes, ears, and noses, and nerves after we are 'dead'? If so, heaven help us! We have suffered enough with those things whilst on earth. Our nerves have gone wrong, our noses lose their sense of smell, our eyes become dim, and our ears become deaf, and if we are to possess these organs after death, with all their liability to deterioration, goodness knows where the advantage will be in changing from one state of life to another."

But you must remember that the next stage is a higher grade of life, and you cannot reasonably expect—you will certainly not desire—to be afflicted with the disorders and ills that belong to the lower grade from which you have emerged.

In that higher grade of life you will have the correlatives of all the faculties which you possessed on earth; you will have eyes, ears, a nose, limbs, etc.; in fact you will be a real, actual, organized being, and the organs of your spirit-body will serve spiritual functions, psychic functions, rather than the grosser functions which their material correspondences served while you were living in the flesh.

You will be able to think and to feel, and between thought and feeling build up the idea and consciousness of the reali-

ties around you. This, of course, presupposes the existence of a real world.

After Death

Now, we wish you, in thought, to come with us; to imagine you have died; that you are of such spiritual development and caliber that you are enabled to rise out of earthly surroundings—that is to say, you can get clear away from the physical attractions of your former conditions, and go right out into the first order of the spiritual sphere to which people thus emancipated are able to ascend.

We will now assume you have ascended to this zone, say some two hundred and forty thousand odd miles from your earth-plane.

"But," you say, "how did it come into existence?" Have you known spiritual philosophy for so long; have not your seers and those from the "other side" told you nothing of the existence of these spiritual zones? Have they not told you of the attitude of natural law?

You know that the process of evolution has built up a spiritual body within you, and how, by this same process, there is continually evolving from nature the sublimated particles of all worlds, which are sent out into space, where they coalesce and gradually form into zones or spheres of sublimated substance.

Have you not been told that these refined particles carry with them all the forces and essences associated with them, and deep down in them is that Eternal Energy, the Everlasting Spirit of God; and though they have been lifted up to this higher sphere, they are still working out their possibilities up there as they worked them out down here?

The latent possibilities of greater beauty are brought out in that other life, and the physiography of that life and all its flora are so infinitely beautiful that it is impossible to give you in words of cold reason any idea of their grandeur. We can certainly say it

has not entered into the heart of man to conceive of the transcendent glories of the world of which we speak.

Life, so far as the world is concerned, is real; trees, flowers, rivers, streams; yea, all that you can picture and fancy; but all so translucent, so pure, so refined and spiritual. It would seem like a poet's dream to you if for one moment your eyes could be opened to gaze upon the beauties of that serener sphere.

Dwellings In Spirit-Life

"How do we live in this other world? Have we dwelling-places? If so, who makes them?"

Dwelling-places? Certainly. Who makes them? Well, the only people who should make dwelling-places are those who want to use them; but the average human beings are such poor laborers that it would be a bad look-out for some men if they had to entirely build their home "over there."

Yet it is strictly true. You neither have nor hold anything in the higher life that you have not earned and made for yourself. You may be helped—do not forget that—you may be assisted in the getting, but you must co-operate with those who help you. It is not a question of letting them do all the pulling while you sit in the chariot; you have to earn all you get, and you get nothing that you do not earn—which is a double-barrelled consolation, for if you have not earned punishment you do not get it.

A Criticism

We repeat that if you wish a home to be made, you, with the help of your friends, must make it. "But how can we build a house over there? Have we to hew blocks of stone out of the spiritual quarries, and saw timber in spiritual forests? Where shall we find the lime to make mortar?"

Has it come to this, that you have not learned the simple lesson on earth: That there is not a thing made by man that was not first of all a thought in

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some man's mind. Has it never struck you that the garment you wear was first *thought* of; the house you live in was first *thought* of; that even the city in which you dwell has grown up by the thought of man; and that all those blocks of stone and planks of wood, and the gallons of paint and varnish, are only things you have put over your thoughts to make them visible to you while in this world?

Yet how real to you are the houses of your dreams; how real to you are the people of your dreams! How marvellous also are some of your dreams!

For instance, you say "Last night I dreamt of So-and-so, but alas! he has been dead many years."

Last night you *did* see So-and-so; your spirit went out into the great realms of life, and there, in that very state of which we are speaking, you saw So-and-so just as real as he used to be when on earth, and all the scenes in that dream were just as real to you as is the world and its circumstances in which you live today.

Forms Are the Expressions of Thoughts

You take stone, wood, and metal and cover over your thought, and the world says you have built a house, and praises the beauty and proportion of it; but the architect sits in his studio and says, "What a miserable botch it is! It does not realize even the sketch and the plan which I had in my mind."

Talk to any of the great artists of the world, and they will tell you the same thing: the picture which the world considers priceless, the artist thinks of with regret and sorrow as falling far short of his desire. His thought is there before him, and you see it because he has mixed his colors and arranged them in such fashion that they fall in their proper sequence upon the retina of your eye, and you say he has painted the picture; he has made the picture which was

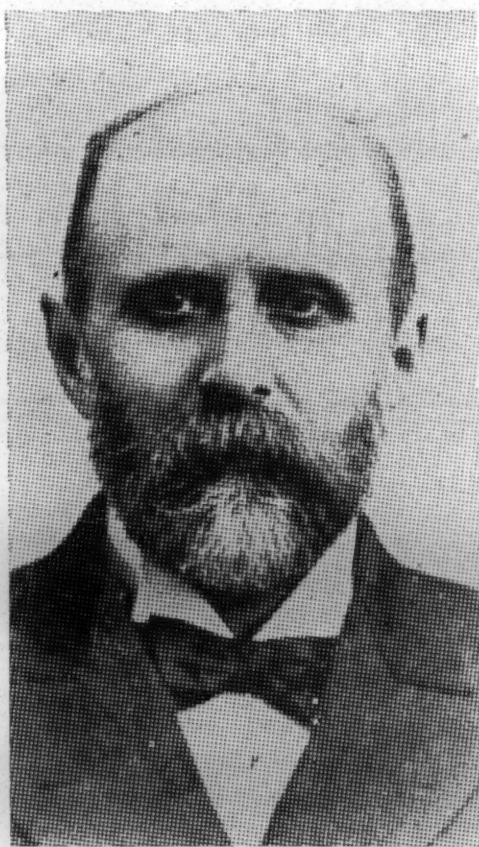
in his soul and part of his soul, visible to you.

When you "die," you will do the same sort of thing. You will make objective your home or dwelling-place, partly by your own labors, partly by the help of those who are associated with you; and you will make it visible by reason of the power of your will to attract to you the necessary elements for the composition of your dwelling; by the power of your cultivated intelligence to attract and apply those elements in their due relations and proportions; and you will adorn it in the same way.

Your home will grow with

literally endowed with your life; it is part of you, and only when your desire for it diminishes will it begin to disintegrate, and ultimately dissipate entirely, and you will have gone somewhere else and built another house better suited to your advanced needs and requirements; and you will go on indefinitely, until at last you will live altogether in your "thought home," and each person will be able to see the other by reason of their mutual affinities and spiritual relationships — actually as each one knows himself to be.

If this was so on earth, it would be rather dangerous; if



Pioneer Spiritualist

One of the most distinguished trance speakers of his day, J. J. Morse (1848-1919) was known as the "Bishop of Spiritualism" in an epithet of W. T. Stead. His physical mediumship was also powerful. He could demonstrate the fire test and the phenomenon of elongation.

He was editor of "The Banner of Light" Boston (1904-06) and the "Two Worlds," Manchester, England. Tien Sien Tie, Chinese philosopher was his spirit collaborator.

Morse is the author of "Practical Occultism" and "A Spirit's View of Reincarnation."

your thought; it will unfold and develop itself by the attracting power of your intelligence, and it will only be finished when it reaches the culminating point of your desires in this particular regard; and it will last just as long as you need it, and in a land where everybody can build his own house, and nobody has to borrow to pay rent, and where nobody wants anybody else's house, and if it be a combination of people, it is their own house as long as it serves their purposes.

Your house "over there" is

people were to see each other as they really are, we are afraid a great many friendships would be broken. The laws of being are just, but they are generous; they are most kind to man, and they give you, in spite of your limitations, exactly what you stand in need of, because that is what you most deserve.

Eating and Drinking

"Oh, then, life in the other world means an objective existence of homes, cities, and vast combinations of people united in a common purpose; but,

having all these things then, how do we live? Do we eat and drink?"

Eat and drink- Yes, if you are actual personalities you must eat and drink. "Oh, by eating and drinking we keep alive?" Certainly.

We have known people eat and drink so assiduously that they ought to insure an immortal life in their bodies, yet they have been unhealthy and diseased; and we have known people who have lived abstemiously and carefully but have had more strength of body and mind and lived a great deal longer, than those dear, good people who so persistently stuffed themselves with the good things of the world.

Evidently continuance of health and life does not altogether depend upon the amount of food consumed by the body. What is the trouble? It is expressed in the medical axiom, "What benefits a man is what he assimilates, not what he consumes."

The Psychology of Nutrition

If this be true, may it not be that the subtle forces which are liberated by the digestive processes are more important to the psychical well-being of the individual than large masses of food, and if, in the ultimate — and we think the physician will tell you it is so — it is the essential forces that are liberated which maintain your existence, the processes of digestion may not only be the distribution of the food substances which you absorb, and the liberating of their vital energies, but it may also be a species of electrical operations, whereby the finer forces are liberated for the sustenance of the better part of your organism, and it may be for the further help of building up that ethereal body which is in process of evolution.

If you will bear in mind that the recuperation of the physical organism is largely dependent upon the liberation of the subtler energies contained in the food you eat, rather than upon the amount of food consumed, you can easily perceive that the

organism of the spiritual body, being much more refined in its operation, will perform a species of subjective functioning, and ultimately, by the drinking in of the vital elements that you attract, and which are digested and distributed by the psychic organism, the inner or higher body will be fed and sustained.

Nature abhors a vacuum on either side of the road of life, and if there is a vacuum in your spiritual conditionings in that other world, into that vacuum by necessity the vital forces of that other world will rush, and they will be manipulated by the vital actions of the organism; they will be distributed by the laws governing that distribution, and you will be re-vitalized, so to speak.

As an illustration, suppose you are nervously excited, and you put yourself into the hands of a magnetic person for treatment. That person passes into you his vital power; you absorb it, and the nerve tissues take it by processes of Nature's operation, and distribute it through your organism.



The picture, above, taken over twelve years ago at Camp White Eagle, Westwood, New Jersey, shows, left to right: Frank Decker, Horace Leaf and Charles Endor.

Decker, internationally-known direct voice test medium, will continue his private spiritual work in September. He has opened new headquarters at New York's Sherman Square Hotel, 71st and Broadway where he will hold seances and classes for psychic unfoldment.

Leaf has returned to England where he is lecturing and conducting classes.

Endor passed away over ten years ago. For years he was the late John Slater's secretary.

You feel benefited, and say, "Dear me, how much better and stronger I feel after the treatment." There you have the analogue which will help you to understand the method by which nature in the higher life treats you in regard to the sustenance of your spirit body.

Law In Spirit-Life

You live in that other world in accordance with its laws, just as you live in this world in accordance with its laws. You possess an organization which relates you to the objective conditions of existence there, and you are affected by the operations of that external life just as you were by the operations of this world.

Life beyond the grave is real, actual, and tangible to those who are living it. You on the earth plane, not being on the same rate of vibration, cannot assimilate the vibrations of that higher life. If you are clairvoyant you will get occasional glimpses of that other life; if you are clairaudient, then some of the vibrations from that higher plane may strike your nervous system and set up inspiring ideas or sets of thoughts.

None of you are absolutely without some relativity to that life; in some exceptional cases there is the awakening of the psychic senses, and the seer becomes actively related to the realities of the future world.

This, in part, is the subject matter we have to offer you in regard to your life in the other world, and in presenting these things to you we want you to clearly understand that they are the foundational facts of the Spiritualist philosophy.

If Spiritualism is to be of any use to you at all, it must not only help you to understand your earthly relationship to the psychic and spiritual state of things, but must also give you some clear understanding of the sort of life which awaits man after death.

These things must not be taken as divine revelations, as anything special or extraordinary because you are Spiritualists, but they are to be taken

simply as absolute facts for the benefit and advantage of everybody who chooses to accept them. There is nothing sacred about them, except so far as all things of God are sacred in all their fullness.

Spiritualism stands for a *real* life for man after death, and a *real* world in which he shall live; so that there is an intelligent continuity of being, and a proviso may now be asserted—that as man has gone forth into a higher and better state, and is of himself higher and better as a consequence of that elevation, it is a fair inference that as he has commenced the ascent it will be indefinitely continued, and that he will grow more and more spiritual through all the ages of the "yet to be."

Part II of this article will appear in the next edition. The entire treatise, "Spirit Life and Labor" is available in booklet form, price 35c—Psychic Observer, Inc.

More . . .

WHAT I OBSERVE

Open All Summer

The United Spiritualists' Church, 41 West 73rd Street, New York City, will conduct services the year around as was the custom of the late Rev. Edward Lester Thorne.

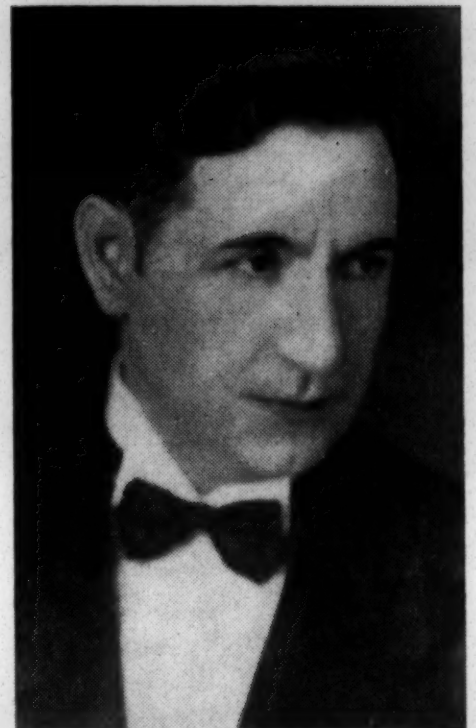
Pastor of the church, Rev. Lillian Bleser, will therefore continue services daily throughout the summer months: Thursday night classes and Sunday morning religious services. She will be assisted by Alta Beyer and Mary Ann Johnson.

Since 1937, Rev. Bleser has been a director of The General Assembly of Spiritualists of The United States of America.

"I Am Ready"

During their life-times, Dr. Carl A. Wickland and his wife, who served as the medium, earned for themselves an enviable reputation for treating cases of obsession. Wickland's book, "Thirty Years Among The Dead," explains in minute detail the general "modus operandi," cures and case histories.

A Los Angeles research chemist (Denis), according to reports, is doing outstanding work along these



John St. Denis

lines and his services will no doubt be in great demand.

When John St. Denis was asked whether or not he was prepared to answer all the letters and devote some of his time to those in dire need, he replied: "I will be glad to serve in any way I can. Those desiring attention in cases of obsession, must write direct to me, Box 2016, Station 'V,' Los Angeles (3), California."

The Los Angeles research chemist goes on to say: "I do not make a charge for spiritual help. I am sufficiently sustained through my chemical research work. I am assisted by chemists in the spirit world. These illumined souls have assisted me in solving some very difficult problems and processes. It is truly amazing the help one can receive from these benevolent spirit people especially those who are sincere in their material and spiritual undertakings."

Insincere curiosity seekers should not bother Mr. St. Denis but he is willing to answer inquiries from those who need help. He is a clairvoyant and has had a great deal of experience with this sort of thing, but just does not want to be diverted too much from his chemical research work.

In an early issue of *Psychic Observer*, an article by James Crenshaw, "Casting Out Demons," will describe in detail the work now being undertaken by John St. Denis.

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How It Feels To Die

August of 1949 one of my guides informed me there would be a death in our family. September of the same year, during one of my practice readings at home, I was told that Fred Zawadsky, a first cousin, would pass away in October 1949. I didn't think anything of it at the time, but did mark it down for future reference.

Fred and I had always been very good friends. In the past, I had tried to tell him a bit about Spiritualism but he scoffed at it — and the best thing to do when people are not ready for this great truth is to leave them alone.

October passed. November came and my cousin Fred caught pneumonia and passed away. My Aunt Julia called us up and dad and I went to Fred's tailoring establishment where he had lived and run a business.

I was elected to buy Fred a new outfit. I prayed for guidance and my sister and a friend and I went on this sad errand. I was impressed what to purchase and we came back with an outfit which made Fred look handsomer than he ever had in life.

During The Funeral

It was getting late and we decided to go home. As I neared the door I saw Fred clearly for a minute. The same Fred as in life. There he was smiling quizzically with the eternal cigarette dangling from his mouth. He said "Barbara, I'm not dead. I'm alive." I felt very glad that he had had at least an inkling of the truth — even though he had laughed when I had tried to tell him previously.

The day of the funeral came. It rained and rained. Fred's casket was brought into the church and opened for the last time. Standing about three feet away I saw a nun form on a picture behind the casket and

other little things. Then I heard Fred talking to me. "Come closer," he said, "I want you to stand closer to me—."

His sister, my aunt by marriage, was standing right beside the body. And it didn't seem right for me to draw

By

Barbara Lesnovich

closer, so I didn't. We rode to the cemetery. A canopy had been erected over the grave and the surrounding six or eight feet. An imitation green turf was laid all around the part under the canopy so that it looked as though grass grew in profusion all around



Barbara Lesnovich
"Please tell others"

the grave. We were all handed a yellow flower and then the priest said a short prayer and we bowed our heads. After the casket was slowly lowered into the waiting grave, we threw the flowers on top of the coffin.

As I watched Fred's casket being lowered, I felt rather blue realizing that this was the last I would see of him. All of a sudden, I felt uplifted and happy. I couldn't understand

that surge of feeling — until later.

That night I had quite an experience. I felt Fred's presence and became frightened. I always keep my Bible at my bedside so I grasped it close to me and started to say the Lord's Prayer. After repeating it a few times Fred seemed to disappear.

The next few days, I again kept feeling Fred around me and during one of my practice readings at home, he asked if he might stay around me a bit and sleep on the upholstered chair in my bedroom. I acquiesced. My guides told me to pray to God for Fred to see His light and show him the way; and so I prayed.

"I Was Free!"

One morning, just as I had awakened from a refreshing night's rest, I heard Fred talking; this is what he said:

"Barbara, when they started to lower the coffin with my body in it, I thought I had to stay there too. As we descended, my body and I, the earth felt very cold and uninviting. I shivered with fright. I had never been so frightened in all my life. Then, something seemed to suggest that I rise up — and miraculously — I found I was free to do as I pleased."

"You have no idea how relieved I felt. Please Barbara, I want you to give this message to all the people in the world so that they can know that when they die it is not the end — that they still live on — so that they won't go through the frightful experience I went through."

Who could refuse to give out a dear spirit's first kind, unselfish and earnest message to help those left on the earth plane? I promised I would do all in my power to see that his message reached as many people as possible, and so will you do your part and tell others.

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CALIFORNIA'S Spiritualist Center

Spiritual Fellowship Group, Inc., 943 Hoover St., Los Angeles (6), California; Rev. Jane M. Sipes, Pastor; Rev. Florence Langlier Myers, Associate Pastor; Sunday Services: 2:30 and 7:30 P. M.; Lecture and Spirit Greetings: 4 P. M.; Message Service, Wed. 2 and 7:30 P. M.; Healing at all services; Lending Library; Books on Spiritualism—also book for sale: "Phenomena and Philosophy of Mediumship" by Mary C. Vlasek (\$3.00); Universal Laws governing mediumship by Jane M. Sipes. (P-296)

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SPIRITUALIST CHURCHES

If your church is not listed in these columns, write at once to Psychic Observer, Inc., 10 East Fourth Street, Jamestown, New York, for complete information.

ARIZONA

Phoenix—First Sp'list Ch. of Phoenix, 10th St. and East Fillmore; Sunday: Lyceum, 9:45 A. M.; Service 11 A. M.; Junior League, 6:45 P. M.; Service 8 P. M.; Wednesday lecture and message service, 8 P. M.; President, Sarah Snyder, 1408 N. 3rd St., Phoenix; Jeanne Ford, Treas. N.S.A. Jr. League.

CALIFORNIA

Alameda—Brotherhood Spiritualist Ch., 1407 9th St.; Sun. & Thurs., 7:30 P. M.; Rev. Pearl E. H. Manning; Phone LA-2316.

Alhambra—The Pyramid Ch. Inc., 326 S. Atlantic Bld.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham. (AT 2-8632).

Burbank—Ch. of Divine Philosophy, 705 E. Olive St.; Sun. 8 P. M.; Rev. Louise Jolly.

Escondido—Ch. of Spiritual Wisdom, 352 Fifth St.; Lyceum, Sun. 10 A. M.; Healing & Lecture, Sun. 7:30 P. M.; Pastor, C. E. Goodale; Sec'y, Ann Collins.

Fresno, California
Church of Revelation, Inc., 985 Palm Ave.; Sun. & Wed. 8 P. M.; Friday 2 to 4 P. M.; Unfoldment Class—Friday 8 P. M.; Rev. Janet Stine Wolford.

Society of Divine Science, Inc., 744 Milledra Ave., Sun. 8 P. M.; Rev. Edna Kelley.

Hanford—Church of Revelation, Inc., 1306 North Irwin St.; Sun. & Thurs. 8 P. M.; Rev. Janet Stine Wolford, Pastor.

Hollywood, California
Spiritual Science Church, 1904 North Argyle Ave.; Rev. Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd., Wed. 8 P. M.; Carol E. McKinstry.

Huntington Park—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

Long Beach, California
Temple of Christian Philosophy, 1105 Raymond Ave.; Sun. 7:30 P. M.; Kosmon Club, Thurs. 1 P. M.; Rev. Lola Reddig, Phone 82316.

People's Sp'list Ch., 785 Junipero St., Rev. Edith M. Niles, Pastor, 1721 East Broadway, Phone: 730-28.

Spiritual Science Church (IGAS Charter No. 126), 1202 E. Plymouth St.; Rev. Mary C. Pirtle.

Temple of Spiritual Science, 835 Locust Ave., Masonic Temple; Sunday 7:30 P. M.; Rev. Rosa Locke.

Temple of Sunshine, 108 Nieto Ave., Wed. 2 P. M.; Rev. Reesa Darling, Pastor. Phone: 8-4474.

Carl Horton Pierce Memorial Healing Center, Villa Riviera Hotel, Chapel in the Sky, Suite No. 1601, 800 East Ocean Ave., Sun. Vespers 2:30 P. M.; Mon. & Thurs. 8 P. M.; Dr. C. Richard Minugh; J. Leigh Denton; Telephone: 6-7261.

Los Angeles, California
Fraternal Brotherhood of Spiritualist, Inc., 927 S. Alvarado Ave., Sun. 10:30 A. M.; Wed. 8 P. M.; Leah E. Pitzer.

Central Sp'list Ch., 2201 S. Union Ave., Services Sun. 9:30 to 11 A. M.; 2:30 P. M. & 7:30 P. M.; Wed. 2 & 7:30 P. M.; Rev. Elizabeth R. Courtney, Founder; Rev. Maria A. Sykes, pastor.

(Los Angeles Continued)

Spiritual Ch. of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd.; Motor C't Entrance, Sun. 11 A. M.; Pearl Irene Barnes.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Sun. 2:30 & 4 P. M.; Minnie Sayres.

Ch. of Psychic Light, 617 Venice Blvd.; Sun. 2:30 and 7:30 P. M.; Rev. Katie Whittemore, 227 S. Flower St.

Wilshire Sp'list Ch., 508 So. Hobart Blvd.; Sun. 11 A. M. & 8 P. M.; Tues. 8 P. M. Minister, Rev. Ethel Van De Water.

Spiritual Science Ch., 247 W. 58th St.; Tues. 2 P. M.; Wed. 8 P. M.; Fri. 7:30 P. M.; Sun. 11 A. M., 2 & 8 P. M.; Rev. Frank Mickley, Phone, TH 2104.

Spiritual Fellowship Group, 943 South Hoover St., Wednesday—2 & 7:30 P. M.; Sunday—2:30 to 4 P. M.; also Sunday evening service at 7:30 P. M.; Rev. Jone M. Sipes; Phone: Du-9-2280.

Monterey Park—Christian Corinthians Spiritual Church of St. Marys, 505 North New Ave., Sun. 7:30 P. M.; Pastor: Rev. W. Landeck—Phone: ATLantic 9-4130; Secretary: A. D'Allesandro, 2644 Potreso Ave., El Monte, California.

Oakland, California

First Temple of Spiritualism; 1442 Allice; Sun. 8 P. M. Mitzie Monroe, minister.

Fraternal Brotherhood Spiritual Ch., 627 West Grand Ave.; Tues. & Thurs. 2 P. M.; Wed. 8 P. M.; Lillian Storms (HI 4-1684)

Pacific Grove—Universal Educational Religious Society of Divine Science, Inc., Chapter No. 2; 581 Pine Ave., Thursday 7:45 P. M.; Rev. Edna Kelley.

Sacramento—Liberal Sp'list Ch., I.O.O.F. Hall, 9th & "K" Sts.; 4th Floor; Sun. 2:30 & 8 P. M.; Midweek services at 2113 "N" St. Wed. 2:30 & Fri. 8 P. M.; Visiting workers welcome; Rev. Ruth Moser.

San Bernardino, California
Ch. of Revelation Br. No. 11, 751 Mt. View Ave.; Sun. 7:30 P. M.; Rev. Ruth I. Roberts.

San Diego, California

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

First Spiritualist Ch., 1240 Seventh Ave.; Mildred Hope Langford.

Fraternal Sp'list Temple, 2nd & Beach Sts.; Gust Thunberg.

New Hope Sp'list Ch., Dartlee Hall, 3680 Sixth Ave., un. 2 P. M.; Rev. Ethel Fowler, Minister; Rob't Helmuth, Sec'y, 3709 Sixth Ave.

Progressive Sp'list Ch., 3843 Herbert St.; Carrie B. Kelly, minister; Kathryn T. Rodgers, secretary.

New Hope Sp'list Ch., Dartlee Hall, 3680 Sixth Ave., Sun. 7:30 P. M.; Rev. Ethel Fowler, Minister; Rob't Helmuth, Sec'y, 3709 Sixth Ave.

Concord Mission, 1934 Thirtieth St.; Elvina Johnson Colburn.

San Francisco, California

Golden Gate Sp'list Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence S. Becker.

Spiritualist Church of Revelation, Inc., 2139 Grove St.; Thurs. 7:45 P. M.; Rev. James J. Dickson, Pastor, Materializing and Direct Voice Medium. Pastor's home, 2940—19th Ave.

Christian Sp'list Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

The First Sp'list Temple, 3324 Seventeenth St., Albert N. Theriault, Sec'y.

(San Francisco Continued)

The Little Church (Spiritualist), 887 Valencia St., Sun. & Thurs. 7:45 P. M.; Class by Rev. Alta Schierman every Tuesday; Class by Rev. Helen Bercu every Wednesday; Phone: JU 5-9338.

Radiant Light Ch., 108 Dwight; Mon. 8 P. M.; Wed. & Sat. 7:45 P. M. Healing & Message Service; Rev. H. Bercu, pastor; Rev. Hallaway, co-postor; Betty Dutchen, Healer.

San Jose—Grace Spiritual Ch., I. O. O. F. Hall, 3rd & Santa Clara St.; Sun. 2:30 P. M., messages; 7:30 P. M., lecture & Healing; 4th Sun. 2-4 P. M. circles; Rubie Swisher, pastor.

Santa Barbara—Universal Chapel of Light, 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

Santa Cruz, California
House of Spiritual Communion, 513 Center St., Sun. & Wed. 7:30 P. M.; Rev. Irene M. Littler, Minister; Woodrow W. Littler.

Society of Divine Science, Inc., No. 102 Errett Circle; Sun. 8 P. M.; Rev. Alice P. Garrett.

Vista—Metaphysical Temple of Truth, Route No. 4, Box 612, Rev. Florence L. Myers.

COLORADO

Denver, Colorado
The People's Sp'list Ch., 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Allen J. Miller.

Progressive Spiritual Science Ch. Inc., 1517 Glenarm (downstairs); Sun. 11 A. M. & 7:30 P. M.; Healing & Unfoldment 7 P. M.; Thurs. message service 7:30 P. M.; Rev. Florence B. Stanton, Phone Westwood 1155M; Rev. Lois B. Washburn, Phone Lakewood 1582W.

CONNECTICUT

Bristol—Michel Sp'list Ch., Stephen Terry Hall, 8 South Elm St.; Wm. P. Morgan.

Hartford, Connecticut
The First Ch. of Divine Light, Inc., 303 Park St., Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Clifford H. Doucette, Pres.—Phone: Manchester, Connecticut 2-1841.

Hartford Sp'list Temple, 758 Asylum St., Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Bergend; Emma Mapley, Pres.

New Haven, Connecticut

Alliance Center of Inner Vision, 1023 State St.; Wed. 7:45 P. M.; Rev. Dorothy Russell Johnson; Pearl Pavone.

Star of Truth Spiritual Group, 458 Orchard St.; Mon. 7:30 P. M.; Pres., Harriet Golden Freeman.

Norwich—First Spiritual Union, 29 Park St., Sun. 2:30 & 7 P. M.; Pastor: Rev. Maysie W. Wheeler; Sec'y: Otis Brainard.

DISTRICT OF COLUMBIA

Washington, D. C.

All Soul's Sp'list Ch., 1322 Vermont Ave. N.W., Pastor, Rev. Mary A. McFarland; Ass't Pastor, Rev. Ethel Highsmith; Pres. Louise Dixon; Sec'y, Daisy La Coppidan, 3815 37th St., Mt. Rainer, Maryland.

Spiritual Temple of Light, 5725—14th St., N. W., Sun. & Tues. 8 P. M.; (I.G.A.S.) Rev. Pearl Jarce Kerwin, pastor; Phone: Tuckerman 1993; Mildred Pulliam, Sec'y.

1st Spiritual Science Ch., 1900 "F" St., N. W., Park Central Apartment Hotel, Suite 604; Services: Tues., 2:30 P. M.; Sun., Tues., Wed. and Thurs. 8 P. M.; Rev. Alice Tindall; Phone: METropolitan 0540, Ext. 604.

Progressive Ch. of Spiritualism, Pythian Temple, 1012 Ninth St., N. W. (3rd floor, rear); Sun. 8 P. M.; Pastor, Rev. C. Hickerson; Assistants: Rev. M. Thrash; Rev. V. K.

Ch. of Two Worlds, 2460 Sixteenth St.; Sun. & Wed. 8 P. M.; Freda D. Egbert, Sec'y, 7529 Alaska Ave., N.W.; Minister H. Gordon Burroughs; Phone, EMerson 0010.

FLORIDA

Daytona Beach—The Hays Memorial Spiritual Science Church, 221 First Ave., lectures, services and classes; Rev. Margaret Springstead, minister.

Fort Lauderdale, Florida

Beckoning Light Spiritualist Ch., Woman's Club; Services Sunday evening; Rev. Jewel Williams, 200 N.E. 4th St., Phone: 2-3160.

The Ch. of Two Worlds, Business & Professional Woman's Club, 2100 S. E. 4th Ave.; Sun. 7:30 P. M.; Esther Hess, Pastor.

Jacksonville—United Sp'list Ch., 125 Market St.; Sun. 8 P. M.; Circle Wed. 8 P. M. at 1136 Hubbard St.; Rev. Ella L. Gardner Phone 60351.

Miami, Florida

Elizabeth Memorial Sp'list Ch., 729 North East Seventy-first St., Friday, 7:30 P. M.; Rev. Marie Wilson.

Spiritual Alliance Temple of Truth, (Charter: Nat'l Sp'list Alliance, Lake Pleasant, Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Little Shenandoah Sp'list Ch., 644 S. W. Sixth Ave.; Sun. & Wed. 7:45 P. M.; Eral McNaab; Pearl Hinkson.

Temple of Revelation, 600 S. W. 25th Ave.; Sun. & Wed. 7:45 P. M.; Rev. Ruby J. Schmidt, Pastor, 1803 N.W. 6th St.; Phone 9-9687.

Beckoning Light Spiritualist Church, 1621 S. W. Sixth St., Sunday 7:45 P. M.; All message service: Wednesday and Thursday 8 P. M.; Pastor: Rev. Bertie Lilly Candler; Co-Pastor: Estella Garrett.

Ormond Beach—First Spiritualist Temple, 33 North Atlantic Ave., Sunday 7:45 P. M.; Rev. Elsie Fishburn Hicks, minister; Phone: Daytona Beach 7010.

Sarasota—Shrine of The Master, The Woman's Club, Palm & Park St.; Sun. 7:45 P. M.; Pastor, Rev. Dorothy Graff Flexer.

St. Petersburg—Ch. of Spiritual Philosophy, 1715 Tangerine Ave.; Thurs. 7:45 P. M.; Rev. Clara Knost-Larrick, pastor; W. H. Larrick, Sec'y.

Tampa, Florida

Occult Center School & Ch., 8806 Florida Ave.; Sp'list Service Sun. 8 P. M.; Rev. Nellie Cherry. (Phone 32-1805).

Shrine of The Master, 1308 Memorial Highway; Sun. 7:30 P. M.; Pastor, Rev. Dorothy G. Flexer, Phone 32-7492.

ILLINOIS

Berwyn—Church of Faith in God, 1212 S. Harvey Ave.; Sun. 3 P. M.; Wed. 8 P. M.; Healing and Messages; Pastor, Anna Zalokar.

Chicago, Illinois

Englewood Psychic Science Ch., & White Sanctuary Healing Center, 6514 S. Ashland Ave., Sun. 8 P. M.; Healing Thurs. 8 P. M.; Rev. Harry A. Tufts; Walbrook 4750.

Faith Spiritual Ch., 2614 N. Austin Ave.; Sun. 10:30 A. M.; Fri. 7:30 P. M.; Revs. Fred & Emily Ludmann.

1st Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave.; (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orend Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Sunflower Sp'list Ch., 2424 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone, Albany 1416).

(Chicago Continued Next Page)

(Chicago Continued)

Ch. of Living Thought, 2729 South Keeler Ave.; Sun. 7:30 P. M. service in Czech language; Charles Golan; Rud Prikop, 2455 S. St. Louis Ave.

Silent Prayer Sanctuary, 1706 North Pulaski Ave., Wed. 8 P. M.; Sophia Schaffer; Phone AL-2-6417.

First Fraternal Spiritual Ch., 4039 W. Madison St.; McEvery Hall; Sun. 2:30 to 5 P.M.; Rev. Emma Binz.

Belmont Sp'list Ch., 1219 Belmont Ave., Sun. & Thurs. 2:30 & 8 P. M.; Sec'y Esther A. Lundquist; Pres. Gertrude McAllister; Phone: Van Buren 6-1625.

The Ch. of The Spiritualist, 4557 N. Broadway, Sun. 3 & 8 P. M.; Classes Thurs. 8 P. M.; Rev. Floyd Humble.

Ch. of the Good Shepherd, 2655 W. Homer St.; Sun. & Wed. 8 P. M.; Rev. Alvah Simpson; Phone, HU 9-4361.

Charm Spiritual Ch., 1749 E. 72nd Place; Sun. 8 P. M.; Circles, Tues. 2 & 8 P. M.; Classes: Thurs. 2 P. M.; Rev. Jessie De-Kallas. Phone: Butterfield 8-2079.

The Sp'list Ch. of Truth, 3349 W. North Ave.; Healing, Sun. 7:45 P. M.; services, Sun. 8 P. M.; Theo. Siers, Pres. Phone Be 5-7455.

Spiritual Science Ch. No. 14 (Formerly the First German American Sp'list Ch.), 2517 W. Fullerton Ave.; Pres., M. Schatz; Sec'y, E. Olsen.

Star of the East Psychic Science Temple, 812 W. 69th St. (2nd floor), Sun. 7:30 P. M.; Rev. Louise Lewis, pastor.

Puritan Spiritualist Ch., 812 West 59th St., Sun. 8 P. M.; Rev. Rose McKay, 8209 East End Ave.

First Sp'list Episcopal Ch., 720 West Belmont Ave., Sun. 7:30 P. M.; Rosemary Kelly Associate Pastor.

Bethel Spiritual Ch., 2115 N. California Ave.; Sun. and Thurs. 7:45 P. M.; Candle Light Service 2nd Thurs.; Elizabeth Palmer, (Phone Capitol 7-2110)

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P. M.; Minister, Rev. John Skinner; Phone HEmlock 4-9181.

Friendly Spiritual Ch., 240 W. 63rd St.; Sun. 8 P. M. (Sacred Candle Service 1st Sun.) Pastor, Rev. Sheldon Northrop; Phone: Went. 6-2270.

Third Ch. of Higher Spiritualism; Orchid Room, Hamilton Hotel, 20 S. Dearborn St.; Sun. 8 P. M.; Rev. Henri Zacharias, Phone SU 4-3902.

Psychic Science Temple of Divine Brotherhood, 1452 W. 69th St.; Sun. 7:45 P. M.; Rev. Hazel Themascus, Phone Republic 7-5616.

Chantoo Temple of Zaya, Room 500-A-419 S. Michigan Ave.; Sat. 8 P. M.; Rev. Maria Strazzantelli, Phone, Ha 7-2309 or DI 8-1861.

Liberal Psychic Science Ch., No. 1, 3449 West Altgeld Ave.; Wed. & Sun. 7:30 P. M.; Class: Tues. & Fri. 8 P. M.; Social: 2nd & last Sat.; Rev. Anthony Camardo, Pastor. Phone: Capitol 7-6333.

Evangelical Spiritual Ch., 654 N. Parkside Ave.; Rev. Harry H. Hilborn, pastor; 5923 Westlake Ave.; Ass't, Betty Samples.

Spiritual Science Ch. No. 14 (Formerly the First German American Sp'list Ch.), 2517 W. Fullerton Ave.; Pres. M. Schatz; Sec'y, E. Olsen.

St. Paul's Spiritual Ch., 4201 W. Armitage Ave.; Sun. 8 P. M.; pastor, Rev. Louise Quinn; Phone 3-1174. Ass't, Rev. Lillian Bain.

xxx

Cicero—First Sp'list Ch., 5033 West 25th Place; Sun. 7:45 P. M.; Mon. 8 P. M.; Rev. Lena (Drews) Crane.

xxx

Danville — Danville Sp'list Ch., 10½ N. Walnut St.; Rev. Clay Campbell, 128 Tenn. St. Phone 1399-J.

xxx

Decatur—1st Sp'list Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

East St. Louis, Illinois

First Victory Sp'list Ch., 1120 St. Clair Ave., Elizabeth Schlenk, 965 Baugh Ave.; Phone: East 7040.

Unity Science Spiritual Ch., 656 N. 79th St.; Marie Menard, 623 N. 86th; EXpress 3075; Sec'y, Lola Newgent.

Spiritual Science Ch., 16th & Cleveland Ave.; Pastor, Laura Phillips; Sec'y, Mrs. Clarence Prater, R. R. 2, Millstadt, Ill.

xxx

LeRoy—J. T. & E. J. Crumbaugh Sp'list Ch.; Chas. C. Cunningham

xxx

Peoria Illinois

Spiritual Church of God Center, 416 Hamilton Blvd., G.A.R. Hall; Sun. 7:30 P. M.; Wed. 7:30 P. M. at 622 Main St., I.O.O.F. Hall; Rev. M. E. Price, pastor; Phone: 2-4608 or 3-6190.

xxx

Westmont—Unity Sp'list Ch., 13 W. Quincy St.; E. Backlund.

xxx

INDIANA

Anderson, Indiana

Madison Ave. Sp'list Ch., 13th & Madison Ave.; Fanchion Harwood.

The Wayshower Spiritual Mission, Tues. & Thurs. 7:45 P. M.; Sat. 2 & 7:45 P. M.; Dr. Marie F. Morris, 2030 Louise St.

xxx

Elkhart—Christian Spiritual Temple, 209½ S. Main St.; Minister, Rev. Harry Sutton, 1800 Frances Ave.

xxx

Evansville—Union Spiritual Ch., Third Ave. & Michigan Sts.; Thurs. & Sun. 8 P. M.; Rev. Jeanette Hoepfel, Pastor.

xxx

Fort Wayne—Sp'list Ch. of Divine Science, N. S. A., 1615 Wells St.; Sun. 9:30 A. M. & 7:45 P. M.; Thurs. 2 & 7:45 P. M.; Rev. Bernice Brock.

xxx

Gary—1st Sp'list Ch. of Gary, 2430 & 2432 West 11th St., Edna Hires, Pres.; Sec'y, Reba Schallon, 230 Ellsworth St.

xxx

Hammond—Unity Sp'list Ch., 5454 Holman Ave., K. of P. Hall; Sun. 8 P. M.; Ruth Coyle.

xxx

Indianapolis, Indiana

Psychic Science Sp'list Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Truelight Sp'list Ch. (S.M.A.) 1426 Astor St.; Sun. 7:45 P. M.; Rev. Affie L. Reep, Pastor; Carl Reep, Pres.

Holy Quietness Sp'list Ch., 813 West New York St.; Rev. Mamie Worland; J. A. Worland.

Sp'list Center Ch., 214 Arsenal Ave.; Pres. E. Harry Hudson; Sec'y, Carrie A. Ayers.

xxx

Lafayette, Indiana

Ch. of Divine Truth, Ferry St. (between 5th & 6th); Speaker, Wm. S. Andrew; Pres. Celia White.

Psychic Science Sp'list Ch., 712 Columbia St.; Sun. 7:45 P. M.; Pres., Mae Sullivan.

xxx

La Porte—People's Psychic Ch., 1001 Jefferson Ave., Pastor and Pres. Charles W. Mills, 601 Central Ave.

xxx

Marion, Indiana

Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

Golden Thought Sp'list Ch., 110½ W. 3rd St.; Sun. 7:30 P. M.; Pastor, Mrs. Charles Cochrane, Phone 4238-J.

xxx

Peru—1st Sp'list Ch. 62 S. Miami St.; Sun & Wed. 7:45 P. M.; Adelpha Whistler, Pastor & President; Pearl Cunningham, Co-pastor.

Richmond—The 1st Sp'list Ch. (N.S.A.), Westcott Hotel Auditorium, Sun. 7:30 P. M.; Wed. 7:30 P. M.; at 504 S. 5th St.; Pastor, Frank Schroeder; Pres. Dr. H. Lee Wintrow.

xxx

South Bend—Ch. of Spiritual Truth, 519 S. St. Joseph St.; Marie Smith.

xxx

Terre Haute—Golden Hour Sp'list Ch., 503½ Wabash Ave.; Nellie Hodges; Goldie Russell

xxx

IOWA

Des Moines, Iowa

Spiritual Temple of The Good Shepherd, 918 Locust St., Minister, Emily Ferris; Sec'y, Maxine C. Bryant, 617½ W. 14th St.

Des Moines—Johnson Chapel Psychic Center, 1018 Euclid Ave.; Sun. 8 P. M.; Rev. Wm. Leach; Rev. Verna Huffman

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KENTUCKY

Louisville—Spiritual Science Ch. of Light, 517 East Broadway St., (Labor Temple) Second Floor; Sun. 2:30 P. M.; Rev. James Z. Thompson, Co-Pastor; Frank James, Healer.

xxx

Paducah—Paducah Psychic Study Club, Sun. 8 P. M.; Leslie & Mildred Faith, Rt. No. 1, Bickner Lane. Phone 1910-M.

xxx

LOUISIANA

New Orleans—Divine Fellowship of Sp'list, 823 Spain St.; Fri. & Sun., 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

xxx

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Spiritual Sc. Ch.) 500 East 39th St.; Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs., Healing, 1 P. M.; Rev. Elizabeth Dennis, 2908 Loudon Ave. Phone: Liberty 4512.

United Bible Spiritual Temple, 1830 Bolton St.; Sun., Wed. & Fri., 8 P. M.; Rev. Grace P. Bauer, 1830 Bolton.

xxx

MASSACHUSETTS

Boston, Mass.

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P. M., Sun. 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

Cambridge—1st Sp'list Ch., 536 Massachusetts Ave., Marion F. Upham, pastor.

xxx

Fitchburg — 1st Spiritual Alliance Ch., 21 Union St. Mildred D. Smith.

xxx

Lynn—1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.), Wed. 7:30 P. M.; Sun. 3 & 8 P. M.; Financial Sec'y Agnes Winstanley; Pres. Della Davis.

xxx

Malden—Trinity Sp'list Ch., 171-181 Pleasant St., Room 13, Morgan Bldg.; Sun. & Thurs. 8 P. M.; Rev. W. J. Hiltz, pastor.

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Onset—First Spiritualist Ch., Highland Ave., Summer 1950 schedule: Lecture and Message Service every Sunday, 2:30 and 7:30 P. M.; President, Gladys Custance; Treasurer, Kenneth Custance.

xxx

Quincy—1st Sp'list Ch., 4 Maple St.; Tues. evening; Pres. Bertie De Young.

xxx

Salem—First Spiritualist Mission, Odell Hall, 60 Washington St., President, Gladys Worsenroft; Treas., Everett L. Gray, 45 Ellsworth Ave., Beverly, Mass.

Springfield, Massachusetts

1st Sp'list Ch., 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Spiritual Alliance Ch., 137½ State St., Room 502. Pres. Clara Barnett; Pastor, Rev. Maude E. Taft; Sec'y, Alice Thurston; Treas., Joseph Henneberg.

xxx

Worcester—First Spirituas Ch., 35 Oread St.; Pres. Wm. R. Irwin; Sec'y, Jane Liberty, 771 Main St., Worcester (3).

xxx

MICHIGAN

Battle Creek, Michigan

First Sp'list Episcopal Ch. of Battle Creek, Carpenter's Hall, Sun. 7:30 P. M.; Glenn R. Brenner, Pres.

Light of Understanding Spiritual Ch., Prairie View Community Center, West Territorial Road at 21st St.; Sun. 7 P. M.; 1st & 3rd Sun. 3:30 P. M.; service-Co-operative supper; Dr. Drusilla Shelton, Pres. & pastor.

xxx

Bay City, Michigan

Congregation of Spiritual Unity, 215 South Linn St.; Sun. 7:45 P. M.; Sec'y, Irene C. Hay; President, Clara Trombley, 909 Hart St., Essexville, Mich.

xxx

Cadillac — First Spiritualist Church, 122 E. Nelson St.; Pres. Guy Curtis.

xxx

Coldwater—(I.S.A.) Spiritualist Temple, 52½ W. Chicago St., Mon. & Sun. 7:30 P. M.; Rev. Pearl Burns, Pastor; Laura Crown, Ass't Pastor.

xxx

Detroit, Michigan

Allen Memorial Spiritualist Church, Federation of Woman's Club Building, 616 West Hancock St. (at Second Ave.) Sunday 7:45 P. M.; Rev. Edith L. Green; Phone: TYler 4-1004.

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

1st Psychic Ch. of Brighmoor, 21729 Fenkell Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

Memorial Tabernacle, K. of P. Temple, cor. W. Lafayette & Dragon; Sun. 8 P. M.; William & Mildred Cosner, Phone: WA-8-6756.

Dr. Robert Jensen Memorial Ch., 2024 Vine-wood Ave.; Clara Barnett Smith.

Center of Spiritual Hope, Barlum Hotel, Cadillac Sq., Parlor D; Sun. 7:30 P. M.; Pastor, Hazel Damrau; Asst. Pastor, Ina Stigall.

1st Church of Spirit Communion, 3910 Avery Ave.; Sun. 11 A. M.; Homer Warren Watkins.

Spiritualist Shrine, 6218 16th St.; Pastor, Rev. Leone Leach, Phone Ty 62558; Sec'y, Rev. Helen Britt.

Christian Ch. of Progress (Spiritualist), Eastern Star Temple, 80 W. Alexandria Ave.; Jean Pattie, Sec'y. Spiritualist Shrine, 6218 16th St.; Rev. Leone Leach.

xxx

Eaton Rapids—Sp'list Episcopal Ch., East Hamlin St., Rev. Ruth Walling.

xxx

Flint—Sp'list Episcopal Ch., 733 South Saginaw St.; Noah Rice.

xxx

Grand Rapids, Michigan

Sp'list Ch. of Divine Light, 1107 Sheldon, S. E.; Sun. 3:30 & 7:00 P. M.; Secretary, Mrs. J. C. Rector, 34 Shelby St., S. W.

Spiritual Lighthouse of Truth Ch., Maccahee Temple, 126 Sheldon Ave.; Sun. 3:30 & 7 P. M.; Tues. & Thurs. 8 P. M., 254 La Grave Ave.; Paston, Rev. Ernest Gleason (Phone 90763).

(Michigan Continued)

Hazel Park—St. Mary's Ch. Christian Corinthian of America, 21207 John R. cor. of Bernard; Pres. Gertrude Paull; Sec'y, Catherine McDermott.

xxx

Jackson, Michigan

Goodfellow Spiritualist Church, 1014 LeRoy Ave., (at Ellery) Wed. & Sun. 8 P. M.; Rev. James Tingley.

The Corinthian Sp'list Ch., 116 Summit St.; Sun. 3 and 7:30 (Messages 3:30; Supper 5:30); Rev. Bessie Wells, Phone 31278.

xxx

Kalamazoo, Michigan

Ch. of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Psychic Center, 718 Elm Place, Healing center; Mental mediumship; Rev. Mabel Cuddington.

Psychic Society Ch., 309 N. Burdick St.; Sun. 8 P. M.; Class, Wed.; Circle, Fri. 8 P. M. at 714 N. Rose St.; Rev. Beth Roche, Minister.

xxx

Lansing—1st Spiritualist Episcopal Church, Main Auditorium, Y. W. C. A., Townsend St.; Claude M. Jewell, 526 South Waverly Road, Lansing.

xxx

Muskegon—St. John's Sp'list Ch., 187 E. Grand Ave.; Sun. 7:30 P. M.; Tues. & Thurs. 8 P. M.; Rev. Wm. R. Aldred.

xxx

Owosso—First Sp'list Episcopal Ch., 610 Clinton St.; Ella Riley.

xxx

Pontiac—1st Progressive Sp'list Ch., 16 Chase St.; Mabel Barnes.

xxx

Roseville—Church of Harmony of Christian Corinthians, 17358 Roseville Blvd.; Sun. 7:30 P. M.; Minister, Rev. Lura Matthews; Staff mediums: Rev. Leigh Drake & Rev. Christine Drake.

MINNESOTA

Duluth—1st Sp'list Temple, 601 E. 5th St.; Rev. F. W. Hutchinson; C. Hegge; Ann Smalley.

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Minneapolis, Minnesota

Ch. of Infinite Wisdom, 614-620 East 15th St.; Henry M. Paulson.

Second Sp'list Ch., 23rd & Lyndale Aves.; Sun. 7:45 P. M.; Pres. John Koorn; Sec'y, A. Padgett.

xxx

St. Paul—Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed. 1 P. M.; H. M. Peterson.

MISSOURI

Kansas City, Missouri

4th Ch. Science of Progressive Life, 3745 Chestnut St.; Sun. 7:45 P. M.; Wed. 2 & 8 P. M.; Ivella Barnes, Minister.

Second Church—Science of Progressive Life, 4214 E. 26th St.; Sun. 8 P. M.; Circles Thurs. 8 P. M.; Rev. Ethel Whedon.

Christian Spiritual Healing Center, Cornell Hotel, cor. Linwood and Troost, Apt. 307; 4:30 to 6:30 P. M.; Rev. N. D. McElroy; Phone: GR-5723.

Truth Center of Christianity, "The Little White Chapel on Broadway," 3841 Broadway, Sun. & Wed. 7:45 P. M.; Dr. M. D. Russell and Rev. Charles M. Ball.

xxx

St. Joseph—Sp'list Episcopal Ch., 2102 Felix; Pres. B. V. Garner; Sec'y, Mrs. Bernice McGrew, 209 S. 15th St.

St. Louis, Missouri

Memorial Sp'list Science Ch., 3850 Cleveland Ave.; Sun. 7:45 P. M.; 1st Sun. 2 & 7:45 P. M.; Pastor, Mary Rogers Hutson (Phone, Prospect 6878).

Psychic Center, 3813 Washington Blvd.; Thurs & Sun. 8 P. M.; Ida F. Eggers.

Unity Spiritual Science Advanced Soul Church, 4408 North 19th St.; Tues. & Sun. 3 & 8 P. M.; Josephine Erhart.

Ch. of Spiritual Science, 3804 Wyoming St.; E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sigel Ave.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Sp'list Episcopal Ch., 5862 Delmar; Sun. 7:30 P. M.; Tues. 8 P. M.; Wed. 1 P. M.; Bernice M. Bennett; Gertrude Hannah; Rosedale: 7137.

Missouri Spiritual Science Ch., 3549 Arsenal St.; Anna Rothmann, 3653 Alberta St. Sun. 7:45 P. M.; Iona Brandt.

Progressive Sp'list Lyceum and Research Society of St. Louis; An Educational Organization of Spiritualist laymen. Activities limited to members only. Robert C. Kroll, President.

Unity Science Spiritual Ch., Blue Room, Roosevelt Hotel, Delmar & Euclid Sts.; Emma Roney-Rohlfing, 5705 Chippawa Blvd.

NEW HAMPSHIRE

Manchester — Psychic Center, Y. M. C. A., Room C, Mechanic St.; Henry L. Paradis, 45 Haines St., Nashua.

xxx

Portsmouth—1st Spiritual Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

NEW JERSEY

Camden—2nd Sp'list Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, Broadway and Cooper Sts.; Sun. 7:45 P. M.; Rev. Catherine Broome, 246 S. 34th St.; Phone: WO 4-7446.

xxx

Clifton—Ch. of Spiritual Advice, 17 Yereance Ave.; Martha Helmann.
East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave., Connie Clark.

xxx

Elizabeth—Seventh Church of Psychic Science, 415 Madison Ave.; Sun. 7:45 P. M.; Wed. 2 & 7:45 P. M.; Rev. Veronica Fleischman; Phone: 2-3515.

xxx

Englewood—Ch. of Holy Spirit (I.G.A.S.), 92 Knickerbocker Road; Sun. 8 P. M.; Rev. M. McBride Pantan.

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Jersey City—Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

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Leonia—Holy Trinity Ch. of Psychic Science, 309 Beechwood Place; Sun., Tues. & Thurs. 7:30 P. M.; Mon. & Thurs. 2 P. M.; Rev. Helen M. Paul.

xxx

Long Branch—Trinity Ch. of Spiritual Science 111 Wash St.; Mary Reva Wood.

xxx

Neptune City—Star Spiritual Ch., 134 Sylvania Ave. Loweta Fine.

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Newark, New Jersey

Ch. of Spiritual Peace, Love and Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Church of Spiritual Harmony and Promotion, 532 Springfield Ave., at 10th; Sun., Tuesday, Wed., Thurs. & Friday, 1:30 and 7:30 P. M.; Rev. K. Hazelwood, pastor, Phone: 3-5519.

Passaic — Memorial Sp'list Church, 164 Hope Ave.; Christine Reckenbeil.

xxx

Paterson, New Jersey

1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Free-stone-Hewitt.

Ch. of Spiritual Faith, Inc., 541 E. 25th St.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone LAmbert 3-0979); Myrtle Morse.

xxx

Trenton, New Jersey

Spiritual Science Center, 20 Bank St.; Class, Sat. 8 P. M.; Jeannette Warner, Pres. Phone 42-364.

Sp'list Friendly Ch., 34 S. Clinton Ave.; Sun. 8 P. M.; Adah Ross Crew, 132 Cleveland Ave.

xxx

Union City, New Jersey

Divine Psychic Mission of Consolation, 419 38th St.; Founder, Rev. Anna Doermer-Simms; Pastor, Rev. H. C. Millare.

Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. 7:30 P. M.; Fri. 2 & 8 P. M.; healing Tues. 2 P. M.; Classes, Tues. & Thurs. evenings. Rev. Sophie Busch, 199 Cambridge Ave., Jersey City 7, N. J.

National Institute Scientific Spiritual Truth, Inc., 510-48th St., Wed. 2 P. M. & 7:30 P. M. (Class) Rev. William Charles Owens.

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West Englewood—John's 1st Memorial Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P. M.; Tues. & Fri. 2 P. M.; Rev. Marie Louise Gallo Phone Te 7-6335.

NEW YORK STATE

Albany, New York

The Progressive Spiritualist Temple of Albany, Odd Fellows' Temple, 13 Elk St., Sun. 7:45 P. M.; Rev. George Guilmette; Rev. Mildred Leon; Pastor, Rev. Margaret Lewis.

First Sp'list Ch., 264 Central Ave., Sun. 7 P. M.; Pastor, Alice M. Hughes, 209 Sherman St.

xxx

Binghamton, New York

1st Sp'list Ch. (I. G. A. S.) 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

Sunshine Circle, 7 Mulberry St., Sun. 8 P. M.; Mae Merritt-Snyder.

xxx

Brooklyn, N. Y.

Divine Sp'list Ch., 295 Schermerhorn St. (near Nevins St.) Sun., Tues., Thurs., & Fri. 7 P. M.; Mon. & Wed. 1 P. M.; Beatrice De Hunt.

Ch. of Divine Inspiration (AOA), 155 Bergen St.; Sun., Mon., Tues. & Fri. 2 to 4 P. M. and 6 to 10 P. M.; Healing, Thurs. 2 P. M.; Pastor Fara.

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Buffalo, New York

Center of Psychic Science, Chinese Room, Hotel Statler, Sun. 8 P. M.; Rev. Raymond Cudney, Minister. Phone: GArdfield 3968.

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

Light Sp'list Ch., Delta Temple, 692 East Utica St.; Medium's Day, 3rd Sun.; Sun. 8 P. M.; Rev. Nettle Roehl.

Unity Sp'list Ch., LeRoy & Fillmore Ave., Sun., 7:45 P. M. (Medium's Day, First Sunday) Margaret Hauth.

John Carlson Memorial Spiritualist Church, Golden Light of The World, 95 Johnson Park, Sunday 7:45 P. M.; (Medium's Day —2nd & 4th Sunday) Edith Sandy, 62 College St.

Pierce Memorial Sp'list Ch., 15 Harwood Place; Sun. 8 P. M.; Rev. Gertrude Townsend.

(Buffalo Continued)

1st Spiritual Science Inc., 557 Tonawanda St., (Riverside Bus) Sun. 7:45 P. M.; Rev. J. J. Carroll and Rev. Lanora Wolf. (Visiting Mediums welcome) Phone Riverside 3769.

Cold Spring Sp'list Ch., Second Floor, 1445 Jefferson Ave.; Sun. 8 P. M.; (Medium's Day 3rd Sun.) Mildred Mason.

xxx

East Aurora—1st Sp'list Temple, 29 Temple St.; Ethel Squier.

xxx

Elmira, New York

Universalist Sp'list Ch., 225½ Franklin St.; Pauline Hamm.

1st Sp'list Ch., 463 E. Church St., I.O.O.F. Temple; Eva Bostwick.

xxx

Jamestown — Open Door Sp'list Ch., 503 E. Second St.; Sun. & Wed. 8 P. M.; (Medium's Day, last Sun.) Carrie Yarter.

xxx

Lockport—Lock City Sp'list Temple, 11 Cottage St.; Sun. 7:30 P. M.; Wed. 7:45 P. M.; (medium's day 3rd Sun. 3:30 & 7:30 P. M.) Rev. Violet Southland.

xxx

Long Island, New York

South Ozone Park — Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:30 P. M.; Tues. 2 & 8 P. M.; Rev. Grace E. Wagner.

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Jamaica—Church of Eternal Light, 9050 170th Street, cor. Jamaica Ave. Services, Mon., Tue., and Thur. 2 P. M. and 8 P. M. Rev. William Skidmore, Pastor. Rev. Mary Skidmore, Services Sun. 8 P. M., Wed. 2 and 8 P. M. Phone Virginia 9-7243.

xxx

Richmond Hill South — Ch. of Spiritual Guidance, 111-41 120th St.; Sun. 8 P. M.; Rev. Mollie Beck; Classes: Phone: Virginia 3-5979.

xxx

West Hempstead—Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

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New York City, New York

Stead Memorial Center, 41 W 88th St., Sun. 8 P. M.; Classes: Wed. 2 & 8 P. M.; also Fri. 8 P. M.; Rev. Bertha Marx, minister.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St. Free lectures, Thurs., Sat. & Sun. 8:30 P. M.; Also Free lecture Sun., 2:45 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Occult Science Society; Meetings held 2nd & 4th Wed. each month, 8 P. M., at Hotel Times Square, 43rd St. & 8th Ave.; Wilfred S. Spear, President, Box 386, Yonkers, N. Y.

Beacon Light Spiritualist Church, 169 West 98th St., Apt. No. 8, Tues. & Thurs. 2:30 & 8 P. M.; Sun. 8 P. M.; Rev. Hermine Leger.

Ecclesiastical Council of Spiritual Sc. Mother Ch., Inc.; Studio 856; Carnegie Hall, 154 West 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

Ch. of Eternal Life, 1226 Second Ave., Message service: Mon. & Wed. 8 P. M.; Healing, Fri. 8 P. M.; Rev. R. Hauser; Josephine Carl, Sec'y.

Temple of Light, 152 West 42nd St. (Suite 708), Sunday 11 A. M. & 7 P. M.; Tues., Thurs. & Friday 7 P. M.; Tues. & Fri. 2 P. M.; Classes: Monday 7:45 P. M.; Rev. William Charles Owens, Pastor; Rev. Marion Owens.

Aquarian Brotherhood of Christ, 244 West 75th St. Carolyn Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Fri. 7:30 P. M. Rev. Olive Kruger.

(New York City Continued Next Page)

(New York City Continued)

United Spiritualists' Ch., 41 West 73rd St.; Rev. Lillian Bleser, Minister & Teacher; Sun. 11 A. M.; Class 8 P. M.; Thurs. message service; Alta Beyer; Wed. & Fri. 7 P. M.; also Thurs. & Sat. 1 P. M.; Martha Feinstein, Sec'y.

Chapel Eternal Star, 237 West 72nd St.; Message service: Sat., Sun. & Wed. 7:30 P. M.; Also Tues. & Thurs. 1 P. M.; Rev. Rose Erickson; Phone: Trafalgar 7-3113.

1st Ch. of Spiritual Vision, 100 West 61st St.; Sun. 11 A. M.; Tues., Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Rev. Angell V. Call, Pastor; Phone: PLaza-7-1799.

Spiritual & Ethical Society: October through May; Regular meetings, except during the months, June, July, August & September, every Sunday 3 P. M. at Steinway Hall, 113 West 57th St. Laeder: Fred W. Schneider, 608 West 140th St., New York City.

Helen Brand Memorial Sp'list Ch., Metropolitan Studios, 1425 B'way near 40th St., Studio No. 67; Alternate Sun. 2:30 P. M.; Rev. Hazel Herrejon, Sec'y, Caron Smith.

Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs., Fri. 7:30 P. M.; Beulah M. Brown.

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Rochester, New York

Plymouth Spiritualist Church, Troup and Plymouth Sts., Sun. 8 P. M.; Rev. F. E. B. Mantle, Minister; President, William Burke, 241 Joseph Ave.

Open Door Sp'list Ch., 1101 East Main St.; Sunday 7:45; Pastor and Sec'y, Rev. Estella A. Case, 91 Bloss St., Rochester (6) Phone Glenwood 7745-W.

Trinity Temple Sp'list Ch., 12 Madison St.; Thurs. & Sun. 8 P. M.; Pastor: Rev. Mayme Rosenbaum. Phone: LOcust 9-266.

Ch. of Divine Inspiration, 27 Appleton St.; Sun. & Wed. 8 P. M.; Medium's Day 4th Sun; Rev. Ethel E. Taylor, Minister.

Spiritual Ch. of Divine Love, 35 Richmond St.; George P. Wood.

xxx

Schenectady — Ch. of The Healing Christ, WCTU Rooms, 751 State St.; Sun. 7:30 P. M.; Circle Tues. 8 P. M.; H. DeLong. Phone 6-0259.

xxx

Syracuse, New York

Spiritual Science Church, Onondaga Hotel, Sunday 8 P. M.; Rev. Florence Rogers; Marie H. Batzer; Sec'y Margie Moon, 708 South Buck St.

Universal Psychic Science Church, Chapter Room No. 3, Syracuse Temple, Y. W. C. A.; Wed. & Sun. 8 P. M.; Rev. Ruth La Barr, Minister.

1st Sp'list Ch., 525 Oakwood Ave.; Sec'y, Wava LeDuc, R.F.D. No. 3, Baldwinsville, N. Y.

Sp'list Ch. of God, 166 Linden St., Sunday 8:30 P. M.; Margaret Wesley, Secretary.

xxx

Utica—Christian Sp'list Ch., 506 Seneca St.; (entrance of Maher Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

OHIO

Akron, Ohio

Friendly Sp'list Ch., 31 South Howard St.; Hulda Stewart.

St. Paul's Sp'list Ch., 400 Bishop St.; Revina Roshon.

xxx

Ashtabula—1st Sp'list Temple, Main & West 43rd St.; Pres. Ralph D. Cutlip; Sec'y, Mrs. R. D. Cutlip, 129 Ross St.

xxx

Brady Lake—Spiritualist Center, Brady Lake Hotel; Alternate Saturdays at 7:30 P. M.; throughout the Fall and Winter months; Rev. Della Kingsbury, leader.

xxx

Canton—Sp'list Episcopal Ch., 803 Tuscarawas St. W.; Sun. 7:45 P. M.; Estyl V. Fuller, 912 2nd St. S.W.

Cincinnati, Ohio

Hall of Learning, 4273 Colrain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Tauschard

Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley, Missionary Medium.

First Spiritualist Episcopal Church, 3229 Woodburn Ave., Sun. 7:30 P. M.; Rev. Louretta M. Solt, Minister; Phone: WO 5273.

Universal Brotherhood of The Cosmic Age, 3756 Reading Rd.; Sun. 7 P. M.; Thurs. 7:30 P. M.; Emil J. Schmidt.

xxx

Cleveland, Ohio

(Lakewood) Universal Ch. of Truth, N. W. cor. Belle & Detroit; Entrance on Belle Ave; Bertis H. Cunningham, 7500 Euclid Ave. (E. 125th)

Sunflower New Thought Sp'list Ass'n, 19206 Pawnee Ave.; Pastor, Rev. Margaret Hendricks; President, Rev. O. A. Mielke.

Divine Sp'list Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Pastor, Rev. John M. Williams; Ass't Pastors, Katherine K. Koutnik and Jeannette S. Horrocks.

Spiritual Science Ch., 1628 E. 55th St.; Rev. Rene Hunt.

Church of the New Era (Spiritualist), 9911 Newton Ave. N. E.; Marbaret Wyatt Roemer, Phone Garfield 1-7296.

xxx

Columbus, Ohio

Congregational Spiritualist Ass'n, 187 S. 6th St., Sun. & Wed. 7:30 P. M.; Rev. John E. Copeland, Pastor; Rev. A. A. Hamilton, Pastor Emeritus; Charles and Madeline Pugh, Pres. & Sec'y, 29 East Blake Ave., Columbus (2) Phones: MA 8284 or LA 4631.

The 1st Sp'list Ch., 6th and State St., Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.) Edgar J. Smertz, 768 Bryden Road. (Phone, Adams 87870).

Truth Tabernacle Sp'list Assn., 247 E. Oakland Ave.; Rev. Curtis B. Morris, Minister & Pres.; Sec'y, Viola M. Shank.

Sp'list Ch. of Spirit Revelation, 241 West Hubbard Ave., Sunday, Lyceum 10 A. M.; Service, 7:45 P. M.; Message service Wed. 7:30 P. M.; Pastor Emeritus, Rev. Nellie Brown; Sec'y, Mrs. W. R. Linn, 835 Thomas Road, Columbus (12).

Lighthouse Chapel, 143 E. 4th Ave.; Sun., Thurs. & Sat. 8 P. M.; Rev. William Keller.

1st Sp'list Ch. of Linden, 1751 Aberdeen Ave.; Thurs. & Sun. 7:30 P. M.; Pastor Emeritus, Mrs. Francis Craft; Leader, Mrs. Maudella Rowe.

Ohio Ave. Sp'list Ch., 86 South Ohio Ave.; Sun. & Thurs. 7:30 P. M.; Rev. Ralph A. Whitney.

xxx

Dayton, Ohio

Central Sp'list Ch., Haynes & Hulbert Sts., Wed. 7:30 P. M.; Sun. 7:45 P. M.; Rev. Laura E. J. Holloway, Pastor; Minnie Rowe, Sec'y, 1604 East Richard St.

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East Liverpool, Ohio

1st Sp'list Ch., 707 Dresden Ave.; Pres. E. L. Rankin; Sec'y, Sara H. Bowersock, 334 E. 8th.

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Steubenville—White Shrine Spiritual Church of Steubenville (I.S.A.), 520 South St.; Sun. 7:45 P. M.; Seance, Tues. 7:45 P. M.; President, Bessie Von Dyne; Lecturer, Florence Jury; Healer and Missionary, Opal Welch.

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(Texas Continued Next Page)

(Texas Continued)

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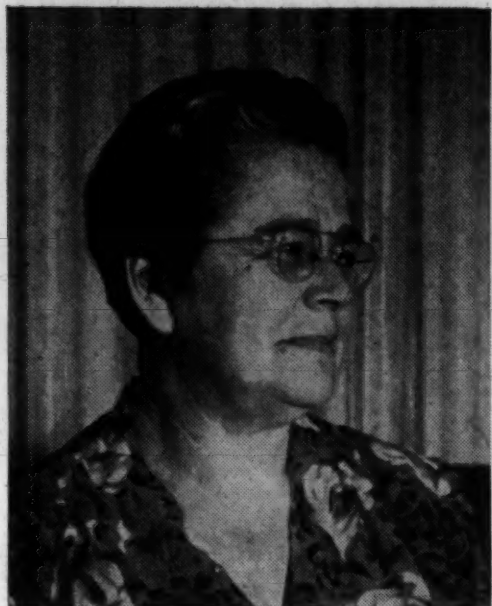
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Federation of Spiritual Churches and Associations, Inc. Denver, Colorado — September 7, 8, 9, 10

Thousands of programs, announcing the annual convention of the Federation of Spiritual Churches and Associations, Inc., have already been mailed to interested Spiritualists by convention chairman, Rev. Lois B. Washburn (1).

The convention, currently in session at The Albany Hotel, Denver, Colorado, begins with a keynote address by President, Billy R. Hill (2), Joplin, Missouri.

Some of those to take part in the various convention activities are: Rev. Ruth LaBarr (3), Tully, N. Y., who has served her first season as secretary of Freeville Spiritualist Camp, Freeville, N. Y.; Ruth Anne Gardner (4),

associated with The Gardner Healing Center, Detroit, Michigan, who will give spirit greetings at the convention; and Princess Siva (5), Spiritual Healer, affiliated with the Portals of God's Mission, Santa Fe, New Mexico, who will present special Oriental dances in costume.

A pre-convention rally will be conducted by Rev. Floyd Humble, Chicago, Ill., September 6th, at the Albany Hotel. Juliette Ewing Pressing and R. G. Pressing will attend the convention September 7, 8 and 9. They are both listed on the official program which can be obtained by writing to Rev. Washburn, 10264 West 13th St., Denver, Colorado.



Ruth
Anne

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